THE MYSTERIE OF THE LORDS SVPPER.

CLEERELY MANIFESTED IN FIVE SERMONS;

Two of Preparation, and Three of *the Sacrament it selfe.*

BY A REVEREND AND FAITHfull Preacher of Gods word.

IOHN 6. 54. 63.

Whosoeuer eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.

It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speake vnto you are spirit and life.

AT LONDON
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THE PRINTER TO THE READER.

I Present here vnto thy viewe (good reader) a learned and godly treatise, wherein the Doctrine of the Lords supper is both plainely and fully handled. A worke which heretofore hath beene in diuers mens hands, yet not without some inconuenience; for being at first borne in another soyle then our owne, it was written in a language (though but the same, with ours in substance) yet by reason of the peculiar dialect or propriety so often varying, and more then sufficient to make them that are not throughly acquainted with the difference, to mistake euen things that to our vnderstanding are much more familiar then the holy mysteries of our saluation. The consideratiō of which incommodity did moue a worthy and truly religious Gentleman M. S. Michell, to take the paines to perus and polishe so good a worke to the

end to publish it, that so it might be profitable to all: But having scarse finished and prepared it for the presse, it pleased God to take him to himselfe, before he could see a finall end of this, and many other his religious and honest endeauors, yet least the Church should haue lost so precious a Iewell (his zeale of good doing continuing vnto the end) he committed the execution of this so godly a desire, to the speciall care of one of his good and trusty friends, who being faithfull in the trust committed vnto him is a principal meanes that now it commeth safely to thy hands; receiue it therefore and esteeme it (as the most godly and iudicious haue euer done) the best and most profitable treatise that euer hath bin published of this subiect, and cease not to thanke God for raising vp so many meanes to procure thy good, whose sole end in all their labours is Gods glory, and the furthering of thy true happinesse. Farewell.

Thine in Christ Iesus,

F. B.

The firſt Sermon vpon *the Sacraments in generall.*

1.Corin. 11. 23.

For I haue receiued of the Lord, that which I alſo haue deliuered vnto you, to wit, that the Lord Ieſus in the night that he was betrayed, tooke Bread, &c.

THere is nothing in this world, nor out of this world, more to be wiſhed of euery one of you, more to be craued, and ſought, of euery one of you, then to bee conioyned with Chriſt Ieſus, then onee to be made one, with the God of glory, Chriſt Ieſus. This heauenly, and celeſtiall coniunction, is purchaſed and brought about, by two ſpeciall meanes; It is brought about, by meanes of the word and preaching of the Goſpell: and it is brought about, by the meanes of the Sacraments, and miniſtration thereof.

The word leadeth vs to Christ, by the eare; the Sacraments, lead vs to Christ, by the eye: Two senses, of all the rest, which God hath choſen, as moſt meet for this purpoſe, to inſtruct vs, and bring vs vnto Christ. For that doctrine muſt be moſt effectuall, & mouing, that wakeneth and stirreth vp moſt of the outward senſes: that doctrine, that wakeneth not onely the eare, but the eye, the taſte, the feeling, and all the reſt of the outward senſes, muſt moue the heart moſt, muſt be moſt effectuall, and pearcing in the ſoule. But ſo it is, that this doctrine of the Sacraments, moues, ſtirres vp, and wakens moſt of the outward senſes, therfore it muſt bee (if wee come well prepared vnto it) moſt effectuall to ſtirre vp the inward senſes of the dull heart. But there is a thing, that yee muſt euer remember; there is no doctrine, neither of the ſimple word, nor yet of the Sacraments, if Christ abſtract his holy ſpirit, that is able to moue: therefore, when euer yee come to heare the doctrine, whether it be of the Sacraments, or of the ſimple word, craue of God, that

hee would be preſent by his holy ſpirit, or otherwiſe all the doctrine in the earth will not awaile you. Alwaies, this doctrine of the Sacraments, ſtirres vp, and wakens moſt of the outward ſenſes, and therefore there is no queſtion, but it is an effectuall, and potent inſtrument, to waken, prepare, and ſtirre vp our hearts.

The diuerſe taking of the word Sacrament.

Then to let you ſee what the word Sacrament meaneth: and to remoue the ambiguitie of it, it is certaine, and out of all queſtion, that the Latine Diuines, who were moſt ancient, did interpret the Greeke word μυστήριον by the word Sacrament; and they vſed the Greeke word, not onely to ſignifie the whole action of the Supper of the Lord, and the whole action of Baptiſme: but they vſed the word Myſtery, to ſignifie whatſoeuer is darke, and hid in it ſelfe, and not frequented in the common vſe of men: as after this manner, the Apoſtle calleth the vocation of the Gentiles a myſterie. *Ephes. 3.9.* This coniunction which is begun heere betwixt vs and Chriſt, is called a Myſterie; *Ephes. 5.32.* and the Latine Interpreters, call it a

Sacra-

Sacrament: and to be short, ye will not finde in the booke of God a word more frequent, then the word Mysterie. But as for the word Sacrament, wherby they interpret the Greeke word, we finde not this word by the same Diuines to be taken so largely; neither is it take so largely in any part of the booke of God. Alwayes the word Sacrament, is very ambiguous in it selfe, and there ariseth about the ambiguitie of this word many controuersies, which are not yet ceased, nor will not cease while the world lasteth: whereas if they had kept the Apostles words, and called them as the Apostle calleth them, Signes, and Seales; all this digladiation, strife and contention, appearingly had not fallen out: but where men will be wiser then God, and giue names to things without warrant from God, vpon the wit of man, which is but meere folly, all this stirre falleth out. Well then, to come vnto the purpose; The ancient Diuines tooke the word Sacrament, as we may perceiue, in a foure-fold manner: Sometime they tooke it for the whole action; that is, the whole mini-

miniſtery of the Elements: ſometime, they tooke it not for the whole action, but for the outward things, that are vſed in the action of Baptiſme, and of the Supper; as they tooke it, for the vvater, and ſprinkling of it; for the Bread and Wine breaking, diſtributing, and eating thereof. Thirdly againe, they tooke it not for the whole outward things, that are vſed in the action, but onely for the materiall, and earthly things, the Elements: as, for Bread and Wine in the Supper, and water in Baptiſme. And after this ſort, ſaith *Auguſtine*, the wicked eate the body of our Lord, concerning the Sacrament onely, that is, concerning the Elements onely. Laſt of all, they tooke it not only for the Elements, but for the things ſignified by the Elements. And after this manner, *Irenæus* ſaith, that a Sacrament ſtandeth of two things: the one, earthly; the other, heauenly. The ancient Diuines then, taking the word after theſe ſorts, no queſtion, all theſe waies they tooke it rightly.

But leauing the ambiguitie of the word, I take the word Sacrament, as it is

taken, and vſed this day in the Church of GOD, for a holy Signe and Seale that is annexed to the preached word of God, to ſeale vp and confirme the truth contained in the ſame vvord: ſo that I call not the ſeale, ſeparated from the vvord a Sacrament. For, as there can not bee a ſeale, but that which is the ſeale of an euidence, and if the ſeale be ſeparated from the euidence, it is not a ſeale, but looke what it is by nature, it is no more: So there cannot bee a Sacrament, except it bee annexed to the euidence of the vvord; but looke what the Sacrament was by nature, it is no more. Was it a common peece of bread? it remaines common bread, except it be ioyned to the euidence of the vvord. Therefore the vvord onelie cannot be a Sacrament, nor the element onely, cannot be a Sacrament; but the vvord and element coniunctly, muſt make a Sacrament. And ſo *Auguſtine* ſaid well, Let the vvord come to the element, and ſo yee ſhall haue a Sacrament. So then, the vvord muſt come to the element: that is, the vvord preached

ched distinctly, and all the parts of it opened vp, must goe before the hanging to of the sacrament; and the Sacrament as a seale must follow, and so be receiued accordingly.

Then I call a Sacrament, the vvord and seale coniunctly, the one hung to the other. It is without all controuersie, and there is no doubt in it, that all Sacraments are signes: Now if a Sacrament be a signe, as the signe is in a relation, in that *Category*; for so wee must speake it: so the Sacrament must be placed in that same *Category* of relation. Now euery relation againe must stand of force betwixt two things; for one thing cannot bee the correlatiue of it selfe: but in a lawfull relation, of force there must be two things, which two, haue euer a mutuall respect the one to the other: therfore, in euery Sacrament that hath a relation, there must be two things, which two haue euer a mutual respect the one to the other.

Take away one of these two things from the Sacrament, ye lose the relation; & losing the relation, ye lose the Sa-

crament. Confound any of these two with the other, make either a confusion or permixtion of them, ye lose the relation: and losing the relation, ye lose the Sacrament. Turne ouer the one into the other, so that the substance of the one, starts vp, and vanisheth in the other; yee lose the relation, and so yee lose the Sacrament. Then as in euery Sacrament there is a relation; so to keepe the relation, yee must euer keepe two things seuerally in the Sacrament.

The heads to be entreated in this Sermō.

Now, for the better vnderstanding & cōsideration of these two diuerse things, which are relatiue to others, wee shall keepe this order by Gods grace. First, I

1. will let you see what is meant by a signe

2. in the Sacrament. Next, I will let you vnderstand, what is meant by the thing signified. Thirdly, how they two are coupled; by what power and vertue they are conioyned; & from whence this power

3. and vertue floweth. Fourthly, and last

4. of all, I will let you vnderstand, whether one and the selfe same instrument, giues the signe, and the thing signified, or not; whether they be giuen in one action, or

two;

two; whether they be offred to one instrument, or two; or if they be giuen after one manner, or two, to both the instruments. Marke these diuersities; the diuerse manner of the receiuing, the diuersitie of the Instruments, and the diuersitie of the giuers: and yee shall finde little difficultie in the Sacrament.

Now, to beginne at the signes, seeing all Sacraments are signes, what call wee the signes in the Sacrament? I call the signes in the Sacrament, whatsoeuer I perceiue, and take vp by my outward senses, by mine eye especially. Now ye see in this Sacrament, there are two sorts of things subiect to the outward senses, & to the eye especially: yee see the Elements of Bread and Wine are subiect to mine eye; therfore they must be signes. Yee see againe, that the rites and ceremonies, whereby these Elements are distributed, broken, and giuen, are subiect to mine eye also: Then I must make two sorts of signes; one sort of the Bread and the Wine, and we call them Elementall: another sort of the rites & ceremonies, whereby these are distributed, broken,

1. The signes in the Sacrament.

and giuen, and wee call them ceremoniall. Be not deceiued with the vvord Ceremonie; thinke nor, that I call the breaking of the Bread, the eating of the Bread, and drinking of the Wine, Ceremonies: thinke not that they are vaine, as yee vse that word Ceremonie for a vaine thing, which hath no grace, nor profit, following after it. No, although I call them Ceremonies, there is neuer a Ceremonie which Christ instituted in this Supper, but it is as essentiall, as the Bread and Wine are, and yee cannot leaue one iot of them, except yee peruert the whole institution: for what euer Christ commaunded to be done, what euer he spake, or did, in that whole action, it is essentiall, and must be done; and yee cannot leaue one iot thereof, but yee vvill peruert the vvhole action.

Why they are called signes.

The reason, wherefore I call them signes, is this: I call them not signes by that reason that men commonly call them signes, because they signifie onely; as the Bread signifies the body of Christ, & the Wine signifies the bloud of Christ:

I call

I call them not ſignes becauſe they repreſent onely; but I call them ſignes, becauſe they haue the body and bloud of Chriſt conioyned with them. Yea, ſo truly is the body of Chriſt conioyned with that Bread, and the bloud of Chriſt conioyned with that Wine, that as ſoone as thou receiueſt that Bread in thy mouth (if thou be a faithful man or woman) ſo ſoone receiueſt thou the bodie of Chriſt in thy ſoule, and that by faith: and as ſoone as thou receiueſt that Wine in thy mouth, ſo ſoone thou receiueſt the bloud of Chriſt in thy ſoule, and that by faith: In reſpect of this exhibition chiefely, that they are inſtruments to deliuer, and exhibite the things that they ſignifie, and not in reſpect onely of their repreſentation, are they called ſignes. For if they did nothing but repreſent, or ſignifie a thing abſent; then any picture, or dead Image ſhould be a Sacrament: for there is no picture, as the picture of the King, but at the ſight of the picture, the King vvill come in your minde, and it vvill ſignifie vnto you, that, that is the Kings picture: So, if the

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ſigne of the Sacrament did no further, all pictures ſhould bee Sacraments: but in reſpect the Sacrament exhibites, and deliuers the thing that it ſignifieth, to the ſoule and hart, ſo ſoone as the ſigne is deliuered to the mouth, for this cauſe eſpecially, it is called a ſigne. There is no picture of the King, that will deliuer the King vnto you; there is no other Image, that will exhibite the thing, wherof it is the Image: therefore there is no Image can be a Sacrament. Then, in reſpect the Lord hath appointed the Sacraments, as hands to deliuer, and exhibite the thing ſignified, for this deliuery, and exhibition chiefely, they are called ſignes. As the word of the Goſpel, is a mighty & potent inſtrument to our euerlaſting ſaluation: ſo the Sacrament is a potent inſtrument, appointed by GOD, to deliuer vs to Chriſt Ieſus, to our euerlaſting ſaluation. For this ſpirituall meat, is dreſſed, and giuen vp to vs in ſpirituall diſhes: that is, in the miniſtery of the word, and in the miniſtery of the Sacraments. And ſuppoſe this miniſtery be externall, yet the Lord is

ſaid

ſaid to deliuer ſpirituall, and heauenlie things, by theſe externall things. Why? Becauſe hee hath appointed them as inſtruments, whereby he will deliuer his owne Sonne vnto vs. For this is certain, that none hath power to deliuer Chriſt Ieſus vnto vs, except God, and his holy ſpirit: and therefore, to ſpeake properly, there is none can deliuer Chriſt, but God by his owne ſpirit: hee is deliuered by the miniſtery of the holy Spirit; it is the holy Spirit, that ſeales him vp in our harts, and confirmes vs more and more in him: as the Apoſtle giues him this ſtile, 2. *Cor.* 1. 22.

To ſpeak properly, there is none hath power to deliuer Chriſt, but GOD the Father, or himſelfe. There is none hath powet to deliuer the Mediator, but his owne ſpirit: yet it hath pleaſed GOD, to vſe ſome inſtruments and meanes, wherby hee will deliuer Chriſt Ieſus vnto vs. The meanes are theſe; the miniſtery of the vvord, and the miniſtery of the Sacraments; and in reſpect he vſeth theſe as meanes, to deliuer Chriſt, they are ſaid to deliuer him. But heere yee haue

to

to distinguish, betweene the principall efficient deliuerer, and the instrumentall efficient; which is, the word, and the Sacramēts: keeping this distinction, both these are true; GOD by his word, and GOD by his spirit, deliuereth Christ Iesus vnto you. Then I say, I cal thē signes, because God hath made them potent instruments, to deliuer that same thing which they signifie.

2. What is the thing signified in the Sacrament.

Now I goe to the thing signified, and I call the thing signified by the signes in the Sacrament, that, which *Irenæus*, that old Writer, calleth, the heauenly & spirituall thing: to wit, whole Christ, with his whole gifts, benefites, and graces, applyed, & giuen to my soule. Then I call not the thing signified, by the signes of Bread and Wine; the benefits of Christ, the graces of Christ, or the vertue that floweth out of Christ onely: but I call the thing signified, together with the benefites, and vertues flowing from him, the very substance of Christ himselfe, from which this vertue dooth flowe. The substance, with the vertues, gifts, and graces, that flowe from the substance,

ſtance, is the thing ſignified heere. As for the vertue and graces that flow from Chriſt, it is not poſsible that thou canſt be partaker of the vertue that floweth from his ſubſtance, except thou be firſt partaker of the ſubſtance it ſelfe. For how is it poſsible, that I can be partaker of the iuyce that floweth out of any ſubſtance, except I be partaker of the ſubſtance it ſelfe firſt?

Is it poſsible that my ſtomach can bee refreſhed with that meat, the ſubſtance vvhereof came neuer in my mouth? Is it poſsible my drouth can be ſlackned with that drinke, that paſſed neuer downe my throat? Is it poſſible, that I can ſucke any vertue out of anie thing, except I gette the ſubſtance firſt? So it is impoſsible, that I can get the iuyce & vertue, that floweth out of Chriſt, except I get the ſubſtance, that is himſelfe, firſt. So I call not the thing ſignified, the grace, & vertue that floweth from Chriſt onelie; nor Chriſt himſelfe, and his ſubſtance, without his vertue & graces onely; but ioyntly, the ſubſtance with the graces, whole Chriſt,

God,

God, and man, without ſeparation of his natures, without diſtinguiſhing of his ſubſtance from his graces.

I call the thing ſignified, by the ſignes in the Sacrament: for why? if no more be ſignified by the Bread, but the fleſh, and body of Chriſt onely, and no more be ſignified by the Wine, but the bloud of Chriſt onely, thou canſt not ſay, that the body of Chriſt, is Chriſt; it is but a part of Chriſt: thou canſt not ſay, that the blood of Chriſt, is whole Chriſt; it is but a part of him: and a peece of thy Saviour, ſaued thee not; a part of thy Saviour, wrought not the worke of thy ſaluation: and ſo ſuppoſe thou get a peece of him in the Sacrament, that part will doe thee no good.

To the end therefore, that this Sacrament may nouriſh thee to life euerlaſting, thou muſt get in it thy whole Saviour, whole Chriſt, God, and man, with his whole graces, and benefites, without ſeparation of his ſubſtance, from his graces, or of the one nature, from the other. And how get I him? Not by my mouth. It is a vaine thing to think, that wee will

get

get God by our mouth: but we get him by faith. As hee is a ſpirit, ſo I eate him by faith; and believe in my ſoule, not by the teeth of my mouth: that is a vaine thing. Be it, that thou mighteſt eate the fleſh of Chriſt with thy teeth, this were a cruel maner of doing; yet thou maiſt not eate the God-head with thy teeth: this is a groſs faſhion of ſpeaking. Then if ever yee get good of the Sacrament, ye muſt get whole Chriſt; and there is not any inſtrument whereby to lay hold on him, but by faith onely: therefore come with a faithfull hart.

O, but yee will aske mee (and by appearance, the definition layd downe of the thing ſignified, giues a ground to it) If the fleſh of Chriſt, and the bloud of Chriſt, bee a part of the thing ſignified, how can I call his fleſh a ſpirituall thing; and Chriſt, in reſpect of his fleſh, a heauenly thing? Yee will not ſay, that the ſubſtance of Chriſtes fleſh is ſpirituall, or that the ſubſtance of his bloud, is ſpirituall; wherefore then call ye it an heauenly, and ſpiritual thing? I will tell you. The fleſh of Chriſt, is called a ſpirituall thing, *Queſtion.*

thing, and Christ is called ſpirituall, in reſpect of his fleſh: not, that his fleſh is become a ſpirit; or that the ſubſtance of his fleſh, is become ſpirituall. No, it remaineth true fleſh, and the ſubſtance of it, is one, as it was in the wombe of the Virgin. His fleſh is not called ſpirituall, in reſpect it is glorified in the heauens, at the right hand of the Father; be not deceiued with that: for ſuppoſe it be glorified, yet it remaineth true fleſh, that ſame verie fleſh which hee tooke out of the wombe of the bleſſed Virgine. Neither is it ſpirituall, becauſe thou ſeeſt it not in the Supper; if thou weert where it is, thou mighteſt ſee it: But it is called ſpirituall, in reſpect of the ſpirituall ends wherunto it ſerues to my body & ſoule, becauſe the fleſh & bloud of Chriſt, ſerueth to nouriſh me, not to a temporall, but to a ſpirituall, & heauenly life. Now, in reſpect this fleſh is a ſpirituall foode, ſeruing me to a ſpirituall life, for this cauſe it is called a ſpirituall thing: if it nouriſh mee, as the fleſh of beaſts doth, but to a temporall life, it ſhould be called but a temporall thing:

Answere.

but

but in respect it nourisheth my soule, not to an earthly and temporall life, but to an heauenly, celestiall, and spirituall end; In respect of this end, the flesh of Christ, and Christ in respect of his flesh, is called the spirituall thing in the Sacrament. It is called also the spiritual thing in the Sacrament, in respect of the spirituall instrument, whereby it is receiued. The instrument whereby the flesh of Christ is receiued, is not a corporall instrument; is not the teeth, and mouth of the body; but it is spirituall; it is the mouth of the soule, which is faith: and in respect the instrument is spirituall, therefore Christ, who is receiued, is also called spirituall. In respect also, that the manner of receiuing, is a heauenly, spirituall, and internall manner; not a naturall, nor externall manner: in respect that the flesh of Christ, which is giuen in the Sacrament, is receiued by a spiritual, & secret maner, which is not seene to the eyes of men; In all these respects, I call Christ Iesus the heauenly and spirituall thing, which is signified by the signes in the Sacrament.

Now

The thing signified, must be applyed.

Now, I say in the end, the thing signified must bee applyed to vs. What availeth it me, to see my medicine in a box, standing in an Apothecaries shop? what can it worke toward me, if it be not applyed? What availeth it mee to see my saluation afarre of, if it be not applied to mee? Therefore, it is not enough for vs, to see Christ, but he must be giuen vs, or else he cannot worke health and saluation in vs. And as this saluation is giuen vs, wee must haue a mouth to take it. What availeth it mee, to see meat before me, except I haue a mouth to take it? So, the thing signified in the Sacrament, must be giuen vs, by God, by the Three persons of the Trinitie, one GOD; by Christ Iesus, who must giue himselfe: & as he giues himselfe, so wee must haue a mouth to take him. Suppose he present, and offer himselfe, yet he can profit, and availe none but them, who haue a mouth to receiue him. Then ye see, what I call the thing signified: whole Christ, applyed to vs, and receiued by vs: vvhole Christ, God, and man, without separation of his natures; vvithout distinguishing

ſhing of his ſubſtance from his graces, *All applyed to vs.* Then, I ſay, ſeeing we come to the Sacrament to be fed by his fleſh, and refreſhed by his bloud, to be fed to an heauenly, and ſpirituall life: and ſeeing there is no profit to be had at this Table, without ſome kinde of preparation; therefore let no man preaſe to come to this holy Table, except in ſome meaſure hee be prepared.

Some will be prepared in a greater meaſure then others; alwayes, let no man preſume to go to it, except, in ſome meaſure, his heart be ſanctified: therefore, my exhortation concerning the way, whereby euery one of you ought to prepare your ſelues, that yee may fit you the better to this Table, is this; there is not one of you, that commeth to the Table of the Lord, that may bring before the Lord, his integritie, iuſtice, and vprightnes: but whoſoeuer goeth to the Table of the Lord, hee ought to goe, with the acknowledging, & confeſsion of his miſery: he ought to goe with a ſorrowfull hart, for the ſinnes wherin he hath offended God; he ought to goe with a hatred of thoſe ſinnes. Not to proteſt, that hee is holy, iuſt, and vpright:

but to proteſt, and confeſſe, that he is miſerable, and of all creatures the moſt miſerable: and therefore hee goeth to that Table, to get ſupport for his miſery, to obtaine mercy, at the throne of Grace: to get remiſſion, and forgiuenes of his ſinnes; to get the gift of repentance, that more, & more, he may ſtudy to liue vprightly, holily, and ſoberly in all time to come. Therfore, except yee haue entred into this courſe, and haue a purpoſe to continue in this courſe; to amend your life paſt, to repent you of your ſinnes, and by the grace of God, to liue more vprightly, and ſoberly then yee haue done, for Gods cauſe goe not to the Table. For, where there is not a purpoſe to doe well, and to repent, of neceſsity, there muſt be a purpoſe to doe ill: and whoſoeuer commeth to that Table, with a purpoſe to doe ill, and without a purpoſe to repent, he commeth to mock Chriſt, to ſcorne him to his face, & to eate his owne preſent condemnation. So, let no man come to that Table, that hath not in his hart a purpoſe to doe better, that hath not a hart to ſorrow for his ſinnes paſt, and thinketh not his former follie, and madneſſe ouer-great: Let no man

come

come to that Table, without this, vnder the paine of condemnation. But if yee haue in your hart, a purpose to doe better, suppose your former life hath been dissolute, and loose; yet, if yee be touched in your harts, with any feeling or remorse of your life past, goe not from the Table, but come vvith a protestation of your misery and wretchednesse, and come with a heart to gette grace: if vvith a dissolute life (I meane not of open slaunders) thou haue also a purpose not to amend, but to doe vvorse, for Gods sake abstaine.

Thus farre of the thing signified. Vnto this generall consideration, there remaineth these things yet to bee made plaine vnto you: First, how the signes, and the thing signified are coupled together, and how they are conioyned. Next, it restes to be told you, how the signe is deliuered, and how the thing signified is deliuered, and how both are receiued, as vvell as they are deliuered. This beeing done, I shall speake briefely of the other part of the Sacrament, vvhich is the vvord. And last of all, I shall let you

see, what sort of faults they are, that peruert the Sacrament, and make it of no effect. And if time shall serue, I shall enter in particular, to this Sacrament which wee haue in hand.

How the signe & the thing signified, are ioyned together.

Then to come back againe; In the third place, it is to be considered, how the signe, and the thing signified, are coupled: For, about this coniunction, all the debate stands; all the strifes, that we haue vvith them that varie from the streight truth, stand about the matter of this coniunction. Some will haue them conioyned one way, and some, after another way; & men striue very bitterly about this matter; and continue so in strife, that through the bitternesse of contention, they lose the truth: for when the heat of contention ariseth, & especially in disputation, they take no heed to the truth, but to the victory. If they may be victorious, and it were but by a multitude of words, they regard not, suppose they lose the truth. Read their works, and bookes about this coniunction, and you will craue, rather conscience, then knowledge: yea, if they had the quarter of the conscience, that they haue of knowledge, no question, this controuersie might bee easily

easily taken vp: but men lacking conscience, and hauing knowledge, an euil conscience peruerts the knowledge, & drawes them to an euill end.

To tell you now, how these two are conioyned, it will be farre easier for mee, and better for you to vnderstand, to tell you first, how they are not conioyned: for I shall make it very cleere vnto you, by letting you see how they are not conioyned: but it is not possible to make it so cleere, by telling you the manner, how they are conioyned. Yee may perceiue cleerely by your eyes, that the signe, and the thing signified, are not locally conioyned: that is, they are not both in one place. Yee may perceiue also by your outward senses, that the body of Christ, which is the thing signified, & the signes, are not conioyned corporally, their bodies touch not each other. You may perceiue also, they are not visibly conioyned, they are not both subiect to the outward eye: So it is easie to let you see, how they are not conioyned. For if the signe, and the thing signified were visibly, and corporally conioyned, what need were there for vs to haue a signe? Wherefore should the signe in the

Sacrament ſerue vs? Is not the ſigne in the Sacrament, appointed to leade mee to Chriſt? Is not the ſigne appointed to point out Chriſt vnto mee? If I ſaw him preſent by mine owne eye, as I doe the Bread, vvhat need had I of the Bread? Therefore ye may ſee cleerely, that there is no ſuch thing, as a corporall, naturall, or any ſuch like phyſicall coniunction, betweene the ſigne, and the thing ſignified: So I ſay, it is eaſie to let you ſee, how they are not conioyned.

Now, let vs ſee how they are conioyned. VVe cannot craue heere any other ſort of conjunction, then may ſtand & agree with the nature of the Sacrament: for, nothing can be conioyned with another, after any other ſort, then the nature of it will ſuffer; therefore, there cannot be heere any other ſort of coniunction, then the nature of the Sacrament will ſuffer. Now, the nature of the Sacrament, will ſuffer a Sacramentall coniunction. O, but that is hard yet, yee are neuer the better for this; but I ſhall make it cleere by Gods grace. Yee knowe euery Sacrament is a myſterie; there is not a Sacrament but it containes a high, & diuine myſterie. In reſpect then, that a

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Sacrament is a mysterie, it followeth, that a mysticall secret, and spirituall coniunction, agreeth well vvith the nature of the Sacrament.

As the coniunction betweene vs, and Christ, is full of mysterie, as the Apostle lets you see, *Ephe.* 5. 32. that it is a mysticall, and spirituall coniunction; So no doubt, the coniunction between the Sacrament, and the thing signified in the Sacrament, must be of that same nature, mysticall, and spirituall. It is not possible to tel you, by any ocular demonstration, how Christ and we are conioyned. But whosoeuer would vnderstand that coniunction, his minde must be enlightened vvith an heauenly eye; that as he hath an eye in his head, to see corporall things: so he must haue in his mind & hart, an heauenly eye, to see this mysticall cõiunction; a heauenly eye, to take vp this secret coniunction, that is betwixt the sonne of God, and vs, in the Sacrament. So I need not to insist any longer heerupon: except ye haue this heauenly illumination, yee can neuer vnderstand neither your own coniunction with Christ, nor yet the cõiunction between the sign, & the thing signified in the Sacrament.

But

But I keepe my ground: As the Sacrament is a myſterie; ſo the coniunction that is in the Sacrament, no doubt muſt be a myſticall ſecret, and ſpirituall coniunction. Beſides this, I will let you ſee by a generall deduction, that in euery Sacrament, are two things; which two, haue a relation, and mutuall reſpect the one to the other: ſo that a relatiue coniunction, agreeth wel with the nature of the Sacrament. Then wilt thou aske, what kinde of coniunction it is? I anſwere, the coniunction that agreeth in nature: to wit, a relatiue, and a reſpectiue coniunction; ſuch a coniunction, wherein the ſigne hath a continuall reſpect to the thing ſignified; and the thing ſignified, to the ſigne.

Then, would you knowe in a word, the kinde of coniunction, that is betweene the ſigne, and the thing ſignified? I call it a ſecret, and a myſticall coniunction, that ſtandeth in a mutuall relation, betweene the ſigne, and the thing ſignified. There is another coniunction, beſides the coniunction that is betweene Chriſt and vs, that may make this coniunction betwixt the ſigne, and the thing ſignified in the Sacrament, more cleere: and this is the coniunction

iunction which is betweene the word which you heare, and the thing ſignified by the ſame word. Mark what ſort of coniunction is betweene the word which you heare, and the thing ſignified which commeth into your minde; the like coniunction is betweene the ſigne that you ſee, and the thing ſignified in the Sacrament. You may perceiue eaſily, that there is a coniunction, by the effect, although you cannot ſo vvell knowe the manner of coniunction. And why? You heare not the word ſo ſoon ſpoken by mee, but incontinent, the thing, which my words whereof I ſpeak, ſignifie, commeth into your minde. If I ſpeake of things paſt, of things to come, or of things that are neuer ſo farre abſent, I can no ſooner ſpeak to you of them in this language, but preſently the thing ſignified, commeth into your minde; no doubt, becauſe there is a coniunction betweene the word, and the thing ſignified: So euery one of you may eaſily perceiue, that there is a coniunction betweene the word, and the thing ſignified by the word. As for example: Suppoſe *Paris* be far diſtant from vs; yet if I ſpeake of *Paris*, the word is no ſooner ſpoken, but the Citie will come into your minde. If I ſpeake

This coniunction is made cleer, by the coniunctiō betwixt the word, & the thing ſignified thereby.

speake of the King, although hee be farre distant from vs, the word is no sooner spoken, but the thing signified will come into your mind: So this comming of the thing signified into the hart, and minde, maketh it plaine vnto you, that there is a coniunction betweene the word, and the thing signified by the word.

To tell you of this sort of coniunction, it is not so easie, because the thing signified is not present vnto the eye, as the word is to the eare. If every thing signified, were as present vnto your eye, as the word is to your eare, it were easie to see the coniunction: but novv seeing the coniunction is mysticall, secret, and spirituall, therefore it is hard to make you to vnderstand it: euer obserue, What coniunction is between the simple word, and the thing signified by the word; the same kinde of coniunction, is between the Sacrament, and the thing signified by the Sacrament: for the Sacrament, is no other thing, but a visible word. I call it a visible word, why? because it conueyes the signification of it, by the eye, to the minde; as this is an audible word, because it conueyeth the signification of it, by the eare to the minde.

In

In the Sacrament, ſo often as yee looke on it, ye ſhall no ſooner ſee that Bread with your eye, but the body of Chriſt ſhal come into your mind; ye ſhal no ſooner ſee that Wine, but after the preaching, and opening vp of the parts of the Sacrament, the bloud of Chriſt ſhall come into your mind.

Now, this coniunction, betweene the ſigne, and the thing ſignified in the Sacrament, ſtandeth chiefely, as yee may perceiue, in two things. Firſt, in a relation betweene the ſigne, and the thing ſignified, which ariſeth from a likenes, and proportion betwixt them two: for if there were no proportion, & analogie betweene the ſigne, and the thing ſignified by the ſigne, there could not be a Sacrament, or a relation. So the firſt part of this coniunction, ſtandeth in a relation, which ariſeth, from a certaine ſimilitude and likenes, which the one hath with the other. And this likenes may be eaſily perceiued: for looke how able the bread is to nouriſh thy body to this life earthly & temporall; the fleſh of Chriſt ſignified by the bread, is as able to nouriſh both body & ſoule to life euerlaſting: ſo ye may perceiue ſome kinde of proportion betweene the ſigne, and the thing ſignified.

The

The second point of the coniunction, ſtandeth in a continuall & mutuall concurring the one with the other; in ſuch ſort, that the ſigne, and the thing ſignified, are offered both together, receiued together at one time, and in one action; the one, outwardly; the other, inwardly; if ſo bee that thou haſt a mouth in thy ſoule, which is faith, to receiue it. Then the ſecond point of the coniunction, ſtandeth in a ioynt offering, and in a ioynt receiuing: and this I call a concurrence. Then, would you knowe what manner of coniunction is betweene the ſigne, & the thing ſignified? I ſay, it is a relatiue coniunction, a ſecret and a myſtical coniunction, which ſtandeth in a mutuall relation. There is no more to be obſerued heerein, but this onely, that if yee conioyne theſe two, yee be carefull not to confound them: beware that ye turne not the one into the other, but keepe either of them, in his owne integritie, without confuſion, or permixtion of the one, with the other; and ſo ye ſhall haue the lawfull coniunction, that ſhould be in the Sacrament.

There is not a leſſon that can be learned out of this, at the leaſt that I can marke or gather,

gather, except only the leſſon of the kindneſſe, and goodnes of the euerliuing God, who hath inuented ſo many wonderfull ſorts of coniunction, and all to this purpoſe, that wee might be conioyned to aduance this great, & myſticall coniunction, betwixt the God of glory, and vs: In the which coniunction, our weale, felicity, and happineſſe in this life, and in the life to come doth onely ſtand: That he is ſo carefull, to conioyne himſelfe, with his word and Sacraments; that we, in his word, and Sacraments, might be conioyned vvith him.

If wee were mooued with the care, and loue of God, expreſſed in theſe coniunctions, though it were neuer ſo little on our parts, aſſuredly, we would neuer defraude our ſelues, of the fruit of that happy coniunction, not bring it in ſuch a loathing & diſdaine, as we doe this day: for we by following and prefetring of our pleaſures, to Chriſt & his counſell, haue made the ſtomacks of our ſoules, ſo foule, and ill diſpoſed, that either they receiue him not at all, or if he be receiued, hee is not able to tary. And why? becauſe a foule ſtomack is not able to keepe him: for incontinent vvee

choke

choke him so, either with the lusts of the flesh, or with the cares of this world, that he is compelled to depart. And if Christ be not both deuoured, and digested, hee can doe vs no good: and this digestion cannot be, where there is not a greedy appetite, to the receit of him; for, if thou be not hungry for him, he is not ready for thee: And I am assured, if all the men in the Countrey were examined by this rule, that there were none that receiue Christ, but he that hath a stomack, and is hungry for him, I doubt that few should be found to receiue him. I feare that vvee haue taken such a lothing, and disdaine, of that heauenly foode, that there is not such a thing, as any kinde of hunger, or appetite of it in our soules. And vvhat is the cause of this? I will tell you: Suppose wee haue renounced the corporall and grosse Idolatry, wherein our Fathers were plunged, and drowned, & which men in some parts, goe about to erect now: yet as the maners of this Countrey, and the behauiour of euery one of vs doth testifie, there is not a man that hath renounced that damnable Idoll, that hee hath in his owne soule, nor the inuisible Idolatry, that hee hath

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in his owne hart and mind. There is not a man, but to that same Idoll, wherewith hee was conceiued, & borne, & whereunto he addicted himselfe, and was a slaue before, but to that Idoll, he giueth his seruice yet. And therefore maruaile not, when thou hast addicted thy seruice, set thy affection, and poured out thy hart, vpon that pleasure of thine owne, vpon that Idoll of thine owne, vpon that lust, and mischiefe of thine owne, maruaile not if thou haue no appetite to Christ, nor to that heauenly foode.

When thou hast thy soule poured forth on some villanie, and vvickednesse, and hast sent it farre afield, how is it possible for thee to retire it, & draw it home againe, to imploy it, where thou shouldest, on Christ Iesus? Then, let euery one in his owne ranke, take heed to his owne domestick Idoll, that lodgeth vvithin his owne hart, and preasse to cleare himselfe of it; or otherwise, yee cannot see the face of Christ, nor be partakers of his kingdome.

There is not another lesson in Christianitie but this: this is the first, & the last lesson, to shake off your lusts & affections,

peece

peece and peece, and so by little and little renounce thy selfe, that thou maist embrace Christ. I grant there is a greater progresse in this poynt, in some, then in others; some lesse, some more profit in this: but, except in some measure, yee cast off your selues, & whatsoeuer in your own eyes yee account most precious, to come by Christ, yee are not worthy of him. And this is very hard to be done: It is very easie for a man to speake it, to bid a man renounce his owne Idol, which I call his affections, but it is not so soone done: assuredly, a stronger must come in, to cast out the affections; yea, a stronger then the diuell must come in to driue out the diuell, who maketh residence in the affection, or else he will remaine there for euer. Therefore there are not many, that haue renounced themselues; and examine thine heart when thou wilt, if there be any thing in the world, that thou loueſt better then Christ: If thou be not content to leaue father and mother, to leaue wife & children, or whatsoeuer is deareſt vnto thee in this world, for Christ, thou art not worthy of him. If thou be not content to cast off whatsoeuer maketh thee a stranger to Christ, thou art

not

not worthy of him. And is this a small matter, seeing there is no part, or power of our soules, but it is enemy to this, and repines against this heauenly coniunction? Is this an easie thing, to cast off, and renounce our selues, that wee may come vnto Christ? There is no greater thing then this; it hath not entred into euery hart, to consider of this; for this worke of our new creation, is tenne thousand times greater, then the worke of our first creation: and therefore it is most necessary, that euerie man take heede vnto himselfe; for the diuell is so crafty in this point, that hee erecteth euer, one idoll or other in our soules, and sometimes vnder the shew of vertue: which of all, is most dangerous. And in euery worke that wee take in hand, be it neuer so holy, hee is at our right hand, and maketh himself to haue interest in it: and hee contents himselfe not with this, vnder the shew of vertue to corrupt vs, but hee is so watchfull, that euen in the best actions, and when yee are best occupied in your most vertuous actions, hee mixeth them with sinnes, and so doth all that lyeth in him, to make you lose your profit, and lose your rewards. For, when yee are best

occupied, he goeth about to engender in you, an opinion of your selues, and so defraude God of his glory. Or otherwise, in dooing of good deedes, he maketh you so slack, and negligent, that if ye do them, ye doe them coldly, or so indiscreetly, that he makes you begin at the last, first, and makes it that should be first, last; and so, as *Martha* was, to be occupied, and ouerbusie in those things, which are not so necessary, as the things wherin *Mary* was occupied: for, she should haue preferred, first the hearing of the word, to the preparing of Christs Supper. This is but to giue you an in-sight, and to let you see, that the diuell is so craftie, that either he casteth in, a false conceit of our selues, in dooing any good deed, or else, makes vs to doe that last, which should be first; or then makes vs altogether so sluggish, and so negligent, that wee do the worke of the Lord coldly: & so, one way, or other, he holdeth vs euer in a continuall businesse, so that we cannot be halfe watchful enough. For, we haue to do with principalities, & powers, with spirituall wickednesses, which are aboue vs, and within vs also: for, there is not that man, that hath corruption within him, but Sathan is in him: we cannot therfore be halfe

watchfull, or ſtudious enough, to caſt out the diuel, to renounce our ſelues, & to ſubmit vs vnto the obedience of Chriſt. Thus farre concerning the coniunction.

Now, ſeeing that the ſigne, & the thing ſignified, are diuerſe, it reſteth to be conſidered, how the ſigne is deliuered, and how the thing ſignified is deliuered; and after what manner they are receiued. And therfore concerning this, ye haue theſe things to marke. Firſt, to conſider, whether the ſigne, and the thing ſignified, be deliuered vnto you, by one man, or not. Secondly, to conſider, whether the ſigne, and the thing ſignified, be deliuered vnto you, in in one action, or not. Thirdly, whether both theſe things be giuen, by one inſtrument, or not. And fourthly, ye are to conſider, whether the ſign, & the thing ſignified, be offered, & receiued, after one maner, or not. Now, after that ye haue conſidered all theſe, in the end, yee ſhall find, that the ſigne, & the thing ſignified, are not giuen by one perſon. Yee ſhall finde next, that they are not giuen in one ſort of action. Thirdly, yee ſhall finde, that they are not both offered, & giuen by one inſtrument. And fourthly, ye ſhal find, that they are not

How the ſigne, & the thing ſignified, are giuē & receiued.

Conſiderations thereof.

1.

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both giuen, and receiued, after one maner. So, finding this diuersitie, yee haue this to doe: marke the diuersity of the offerers and giuers: marke the diuersitie of the actions: marke, thirdly, the diuersitie of the instruments: and fourthly, the diuerse manner of receiuing. Marke all these diligently, and ye shall finde little difficultie in the Sacrament. And first to make it cleare vnto you, I say, that the signe, & the thing signified by the signe, are not both giuen by one; and this yee see plainly. For, as for the signe, that Bread, & that Wine: yee see your selues, that the Minister offers vnto you the signe, he giues you that Sacrament; as that signe is an earthly, and corporall thing, so it is an earthly, and corporall man that giues it. Now, the thing signified, is of another nature: for it is an heauenly and spirituall thing; therefore this heauenly thing, is not giuen by an earthly man; this incorruptible thing, is not giuen by a naturall and corruptible man. But Christ Iesus hath locked vp, and reserued the ministerie of this heauenlie thing, to himselfe onely: therefore, there are two giuers in this Sacrament; the Minister giueth the earthly thing; Christ Iesus

ſus the Mediator, giues you the heauenly thing in this Sacrament. For Chriſt, in giuing the earthly thing, will not vſe his own miniſtery immediatly, nor the miniſterie of an Angell, but onely the miniſterie of an earthly man. And as for the diſpenſation of his owne body, and bloud, he will not giue it, either to heauenly creature, or earthly man; but he keepeth this miniſterie to himſelfe, and he diſpenſeth his own body and bloud, to whom, and when hee pleaſeth. And vvhy? If any man in the world, had power to giue Chriſtes body, and bloud, no queſtion, this man ſhould haue power to cleanſe the hart and conſcience; for the bloud of Chriſt, hath this power with it; and conſequently, ſhould haue power to forgiue ſinnes.

Now, it is onely GOD that may forgiue ſinnes; and therfore it is not poſsible, that the miniſtery of the heauenly thing, can be in the power of any man. Example we haue in *Iohn* the Baptiſt, *Matth.* 3. 11. Saith he not, The miniſtery that I haue, is of the element; I am commaunded to miniſter the element of water onely: but as for the miniſterie of the fire, and of the ſpirit, Chriſt hath reſerued it vnto himſelf.

Therefore, looke not to get the ſpirit at mans hands, but at the hands of Chriſt himſelfe onely; and without this inward miniſtery, the outward miniſtery is not worth a ſtraw. For, my outward miniſterie, yea, ſuppoſe it were the miniſterie of an Angell, and ſuppoſe Chriſt were preſent in the fleſh, to miniſter vnto you theſe outward things, except hee conioyne the inward miniſterie of his ſpirit therewith, it availes nothing: it may well be as a proceſs againſt you, againſt the day of the generall aſſembly; but to your ſaluation, it will neuer profit you. Therefore, this yee ought alwaies to pray for, that the Lord would water your harts, by his holy ſpirit, as he watereth your eares, by the hearing of his vvord. Then there are two offerers; the Miniſter offers the ſigne, Chriſt Ieſus offers himſelfe, the thing ſignified; The three perſons, one GOD, offers the Mediatour, or the Mediatour offers himſelfe, and that by the power, and vertue of his owne Spirit.

The ſign, & the thing ſignified, are offered in two actions,

As there are two offerers, two perſons that offer; and giue the Sacrament, and thing ſignified by the Sacrament: ſo theſe two, are offered, and giuen in two actions.

ons. Christ, vvho is the heauenly thing, is offered, and giuen vnto you, by an inward, secret, and spirituall action, which is not subiect to the outward eye. The signe againe, is offered and giuen, in an outward action, after a corporall and visible manner. As there are two sorts of actions, so there are two sorts of instruments, vvhere-unto the signe, and the thing signified are offered: for, the thing signified, that is, Christ, is neuer offered to the mouth of my body: the bloud of Christ, the flesh of Christ, whole Christ, or the spirit of Christ, is not offered, neither in the word, nor in the Sacrament, to the mouth of my body. Let the Aduersaries finde me that in any part of the Bible, that there is any other manner of receiuing Christ, then by faith, and let them haue the victorie. So there is not an instrument, as I told you, neither hand, nor mouth, to receiue Christ, but faith onely. As Christ, vvho is the thing signified, is receiued by the hand, & mouth of faith: so the signe, which signifieth Christ, is receiued by our ovvne naturall mouth, & hand: ye haue a mouth in your heads, and in your bodies, as proper to receiue

by two instruments, & after two manners.

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the signe, as faith is to receiue Christ. So the signe, and the thing signified, are offered and giuen, not to one instrument, but to two; the one, to the mouth of the body; the other, to the mouth of the soule.

Now, marke by what way these things are offered, and giuen, by the same vvay, they are receiued: as the signe is corporal, and naturally offered to a corporall instrument. so is it receiued, after a corporall, & naturall manner: for, thou must take the Bread, & Wine, either by thy hand, or by thy mouth. The thing signified, is not taken after a corporall manner, but after a secret, and spirituall manner: and as it is offered, so it is taken. There can be nothing cleerer then this; the one is taken after a naturall manner, the other after a secret, & spirituall manner. So in this last part, ye haue these things to marke, to distinguish betweene the outward action, and the inward, between the signe, and the thing signified, and to keepe a proportion, and analogie between the inward, and the outward actions: ye may surely perswade your selues, that if ye be faithfull, Christ is as busie, working inwardly in your soules, as the

Minister

Minister is, working outwardly towards your bodies: looke how busie the Minister is, in breaking that Bread, in pouring out that Wine, in giuing that Bread, and Wine, vnto thee, as busie is Christ, in breaking his owne body to thee, and in giuing thee iuyce of his owne body, after a spirituall, and an inuisible manner. So keepe this distinction, and yee may assure your selues, that by faith, Christ is as well occupied towards your soules, to nourish them, as the Minister is outwardly towards your bodies. Keepe this, and yee haue the whole Sacrament.

Then from this discourse and deduction, you may learn a double matter, whereof the Sacrament consisteth. It standeth on two sorts of materials; that is, of an earthly matter, and of an heauenly matter: the signe, and the thing signified. And as there is a double matter in the Sacrament: so the Sacrament must be handled after a double manner; by an outward action, and an inward action: keep the distinction in these things, betweene the signe, and the thing signified, and ye shall not easily slip in the vnderstanding of the Sacrament.

This beeing said, concerning the gene-

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Of the other part of the Sacrament, which is the word.

rall consideration of the Elements (for all this yet appertaineth vnto the Elements) it resteth that we speake some-what concerning the vvord, which I call the other part of the Sacrament. I meane & vnderstand by the vvord, where-unto the elements are annexed, that thing, vvhich quickneth this whole action, which serueth, as it were a soule, and giueth life vnto the whole action. For, by the word, and appointment of Christ in the vvord, the Minister knoweth vvhat is his part, the hearer knoweth what is his part, and euery one is prepared, how to deliuer, and how to receiue; the Minister, how hee should deliuer, and the hearer, how hee should receiue. So the Institution of Christ, is the quickning of the whole action: for, all the action is warranted from the institution set downe in his word. In the institutiō of Christ, there are two things chiefly to be considered: a Commaund: and a Promise. The Commaund is this, where he saith, *Take, eate.* The Commaund requireth obedience. There is a Promise also in the institution, and it is contained in these words, *This is my body.* The Promise craueth faith: as the Commaund craueth obedience; so the Promise craueth beliefe.

Therefore come not vnto the Sacrament, except ye bring both faith and obedience with you. If thou come not with a heart minding to obey Christ, at the least, more then thou wast wont to doe, thou commest vnto thine owne damnation. And if thou bringest a hart voyd of faith, thou commest vnto thine owne damnation. So, let euery one that commeth vnto the Sacrament, bring with him a hart minding to doe better, that is, to obey, & beleue Christ, better then he did in time past. Except ye bring these two, in some measure, come not vnto the Sacrament: for, whatsoeuer thou doost, except it flow from faith, it can profit nothing. Thus farre briefly concerning the word. Now it wil be demaunded, What need is there, that these Sacraments & seales should be annexed to the word? wherfore are they annexed, seeing we get no more in the Sacrament, then we get in the word, and wee get as much in the very simple word, as we get in the Sacraments? Seeing thē we get no new thing in the Sacramēt, but the same thing which we get in the simple word, wherefore is the Sacrament appointed to be hung vnto the word? It is tru certainly, that we get no new

thing

thing in the Sacrament, nor wee get no other thing in the Sacrament, then we get in the word: for what more wouldest thou craue, then to get the Sonne of God, if thou get him well? Thy hart cannot wish, nor imagine a greater gift, then to haue the Sonne of God, who is King of heauen, and earth: therefore, I say, What new thing wouldest thou haue? for, if thou get him, thou getteſt all things with him; thy hart cannot imagine a new thing, beſides him. Wherefore then is the Sacrament appointed? Not to get thee any new thing: I say it is appointed, to gette thee that ſame thing better, then thou haddeſt it in the word. The Sacrament is appointed, that we may take better hold of Chriſt, then we could in the ſimple word; that we may poſſeſſe Chriſt in our harts, and mindes, more fully, and largely, then we did before in the ſimple word. That Chriſt might haue a larger ſpace, to make reſidence in our narrow harts, then he could haue, by the hearing of the ſimple word; and to poſſeſſe Chriſt more fully, it is a better thing. For, ſuppoſe Chriſt be one thing in himſelfe, yet the better hold thou haſt of him, thou art the ſurer of his promiſe.

Answere.

I,

By the Sacrament, we poſſeſſe Chriſt more fully then by the ſimple word.

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The Sacraments are appointed, that I might haue him more fully in my ſoule; that I might haue the boundes of it enlarged, that he may make the better reſidence in me. This, no doubt, is the cauſe wherefore theſe Seales are annexed, to the euidence of the ſimple word.

They ſerue to this end alſo, to ſeale vp, and confirme the truth that is in the word: for as the office of the Seale hung to the Euidence, is not to confirme any other truth, then that which is in the Euidence; and though ye beleeued the Euidence before, yet by the ſeales yee beleeue it better: euen ſo the Sacraments aſſure me of no other truth, then is contained vvithin the vvord: yet, becauſe it is a ſeale, annexed vnto the vvord, it perſwades me the better of the ſame: for the more the outvvard ſenſes are wakened, the more is the inward hart and minde perſwaded to beleeue. 2. They ſerue to confirme the truth contained in the vvord.

Now the Sacrament wakeneth all the outward ſenſes, as the eye, the hand, and all the reſt: and the outward ſenſes beeing moued, no queſtion, the ſpirit of GOD concurring there-with, moues the hart the more. The Sacraments are then annexed vnto the vvord, to ſeale vp the truth contained

tained in the word, and to confirm it more and more in thy hart. The word then is appointed to worke beliefe: and the Sacrament is appointed to confirme you in this beliefe. But except yee feele the truth of this, inwardly in your harts; except yee haue your harts as ready as your mouth, thinke not that any thing will auaile you. All the seales in the world wil not work, except the spirit of God concur, and seale the same truth in your harts, which the Sacrament seales outwardly: Except hee make cleere the sight of thy minde inwardly, and worke a feeling in thy hart, both word, and Sacrament shall lose their fruite and effect which they should haue. All the Scriptures are full of this: the whole Scriptures of God, are but a slaying letter to you, except the spirit of God concurre, to quicken inwardly. Therefore your whole indeuour should be, to prease to feele Christ inwardly in your harts, that finding him in your harts, and seeing him in your minds, both word, and Sacraments may be effectuall: If not, your soules remaine dead, ye are not transfared from that death, wherin ye were conceiued. Therefore all the study of Christians should be, when they see the Sacraments,

Exhortation.

craments, and heare the word, to labor to finde, and feele in their harts and mindes, that which they heare, and ſee; and this I call to finde Chriſt quick in your owne ſoules. This cannot be, except yee ſanctifie his lodging: for if all the corners of thy ſoule remaine a dunghill, Chriſt cannot dwell there: and therefore, except ye ſtudie for continuall growth in ſanctification, & ſeuer your ſelues from euery thing, that ſeuers you from Chriſt, it is not poſsible that hee can liue or dwell in you.

This is a great leſſon, and it is not poſsible to doe this, except, as I haue ſaid, a ſtronger come in, & poſſeſſe vs, and make vs to renounce our ſelues. Then the ſeales had not been annexed to the word, except for our cauſe: for, there is no neceſsity on Gods part, that God ſhould either ſweare, or confirme by ſeales, the thing that hee hath ſpoken: for, his word is as good, as any oath or ſeale. But the neceſsity commeth of vs: there is ſuch a great weakneſſe in vs, that vvhen hee hath ſworne, and ſet his ſeales vnto his vvord, wee are as neere to believe, as if hee had neuer ſpoken a vvord. So to helpe our beliefe, our vveakeneſſe, and inabilitie that is in vs,

for

for we are so vnable by nature, that we can believe nothing, but that which is of our selues; and the more wee leane vnto our selues, the further we are from God. I say to helpe this wonderfull weakenes, whereby we are ready to mistrust God in every word, he hath annexed his Sacraments; & besides his Sacraments, hee sweares the things that concerne most our saluation. As in the Priesthood of Christ, *Psal.* 110. 4. He will not speake onely, but he sweares, and that for our weakenes and infirmities: but yet if he abstract the ministery of his spirit, all these meanes will do no good.

Faults wch pervert the Sacrament.

Now, the last thing is, how the Sacrament is perverted; and how we are defrauded of the fruit, and effect thereof. Two sorts of faults peruert the Sacrament, and defraude vs of the profit, and vse thereof: and these faults are either in the forme, or in the person. In forme, if the essentiall forme be spoyled; we gette nothing: for when the Sacrament is spoyled of the essentiall forme, it is not a Sacrament. There is an essentiall forme in Baptisme, and an essentiall form in the Lords Supper, which if they be taken away, ye lose the vse of the Sacrament. The essentiall forme of Bap-

tisme

tisme is: *I baptize thee in the Name of the Father, the Sonne, and the holy Ghost*: leaue out any of these three, or doe it in the name of any one of the three persons onely, ye lose the essentiall form of Baptisme. In the Lords Supper, if yee leaue out the least ceremonie, ye lose the essential form, and so it is not a Sacrament. I speak of the essentiall forme, in respect of the Papists, who keepe the essentiall forme in Baptisme, though they haue brought in trifles of their owne, and mixt with it; yet in respect they keepe the substantiall forme, it is not necessary, that they, who were baptized vnder them, be rebaptized. Indeed, if the vertue of regeneration, flowed from the person, it were somethinge; but in respect Christ hath this, to giue to whom, & when he pleaseth, the essentiall forme being kept, it is not necessary that this Sacrament be reiterated.

Now, what are the faults in the person that peruerts the Sacrament? The fault may be either in the person of the giuer, or in the person of the receiuer (I speake not of those common faults, which are common to all, but of such faultes, as dislable the person of the giuer, to be a distributer

of the Sacrament, & taketh the office from him) so when the person of the giuer is this way disabled, no question, it is not a Sacrament. Then again in the person of the Receiuer, the faults may be, if their childrē be not in the couenant, but out of it, they get not the Sacramēt. Indeed, if the Parents afterward com to the couenant, the children (thogh they be gottē out of the couenant) may be receiued. Euen so in the L. Supper; if a man be laden with any burthen of sin, without any purpose to repent, hee ought not to receiue it. So then, if ye come without a purpose to repent, ye lose the vse of the Sacrament: it is onely this purpose to repent, that maketh me, who receiue the Sacrament, to get the fruit & effect therof; therefore euery one, who goeth to that Sacrament, must looke what purpose he hath in his hart. Hast thou a purpose to murder, to continue in adultery, or to commit any other vile sin that is in thy hart, and art not resolued to repent? In shewing thee to be without repentance, thou shewest thy selfe to be without faith, and consequently thou commest vnto thy condemnation, & not to thy saluation: take heed then what your purpose is; for if with a dissolute life, yee

haue

haue a dissolute purpose, yee come vnto your euerlasting perdition.

I had thought to haue entred particularly into the handling of this Sacrament; but because the time is past (and some of you I doubt not are to communicate) onely this: Remember that yee addresse not your selues to that Table, except ye finde your harts in some sort prepared. The first degree of preparation, standeth in contrition, in sorowing for sinne, in a feeling of your sins, wherein ye haue offended so gracious a God. If ye be able, as that woman was, by the tears of a contrite hart, to wash the feete of Christ, humbly to kisse his feete, and to get hold of the foote of Christ; though yee dare not presume so high, as to get him whole, ye are in a good case: but if thou want all these, and hast them not in some measure; thou wantest all the degrees of preparation; therefore, let none come to this Table, except hee haue these in some measure. But vvhere there is a displeasure for sinne, a purpose to doe better, & an earnest sobbing, and sighing, to get the thing that thou wantest; in that soule, where God hath placed this desire of Christ, it is the vvorke of Gods

Cõclusiõ with an exhortation.

ſpirit, & Chriſt will enter there. And therfore, though that ſoule be farre from the thing that it ſhould be at, let him not refuſe to goe to the Lords Table; but let him go with a profeſsion of his owne infirmitie & weakeneſſe, and with a deſire of the thing that he wants. Euery one of you that findeth himſelfe this way diſpoſed, let him goe in Gods name to the Lords Table: and the Lord worke this in euery one of your harts, that this miniſterie may be effectuall in euery one of you, at this time, and that in the righteous merits of Ieſus Chriſt. To whom, with the Father, & the holy Ghoſt, be all honour, praiſe, & glorie, both now, and for euer, *Amen*.

The

THE SECOND *Sermon, vpon the Lords Supper in particular.*

1. Cor. 11. 23.

For I haue receiued of the Lord, that which I also haue deliuered vnto you: to vvit, that the Lord Iesus, in the night that hee vvas betrayed, tooke bread, &c.

VVE ended the consideration of the Sacraments in generall, in our last Exercise, welbeloued in Christ Iesus: now it remaines that we proceed, to the consideration of this Sacrament of the Lords Supper in particular. And that yee may the better attaine vnto the knowledge and consideration of the great varietie of matter, that is cõtained in this Sacrament of the Lods Supper, I shall endeuour, as God shall giue me grace, to set downe certaine things, for the easier vnderstanding of it. And first of all, I vvill let you see,

Of the Supper of the Lord in particular.

Heads to be intreated of.

1.

what names are giuen vnto this Sacrament in the Bible; and I will shew you some names, that are giuen to this Sacrament, by
2. the Ancients. Next, I will let you vnderstand, for what chiefe ends & respects, this Sacrament was instituted, and appointed
3. by Christ Iesus. Thirdly, I will come to the things, that are contained in the Sacrament; how these things are coupled; how they are deliuered; and how they are receiued. And last of all, I will answere certaine obiections, which may be obiected,
4. to the contrary of this doctrine; and as God shall giue me grace, I will refute them, and so end this present exercise.

First head generall.

Now, we finde sundry names giuen vnto the Sacrament of the Lords Supper, in the bookes of God; and euery name carries a speciall reason with it. Wee finde this Sacrament, called the body, and bloud of Christ. This name is giuen vnto it, no doubt, because it is a heauenly, & spirituall nouriture; it containes a nouriture of the soule, that is able to nourish, and traine vp the soule, to a life spirituall, to that life euerlasting: for this cause it is called the body, & bloud of Christ. It is called also the Supper of the Lord, to put a difference betwixt

Of the names giuē vnto this Sacrament, both in the Bible, and by the ancients.

it,

it,& a profane ſupper: for this is the Lords Supper, a holy ſupper; not a profane, or common ſupper: a ſupper, appointed for the increaſe of holineſs, for the food of the ſoule in holineſs, to feede the ſoule vnto life euerlaſting. Not a ſupper appointed for the belly; for he had ended that Supper, that was appointed for the belly, or euer he began this ſupper, which was appointed for the ſoule. A ſupper, no doubt, hauing reſpect to the circumſtance of time, by reaſon it was inſtituted, in the article of that time, when they vſed to ſuppe. It is called alſo in the Bible, The Table of the Lord. It is not called the Altar of the Lord: but the Apoſtle calleth it a Table, to ſit at; and not an Altar, to ſtand at: a Table, to take, and receiue at; & not an Altar, to offer at. It is called alſo, the Communion, and participation of the body, and bloud of Chriſt: we haue theſe names giuen vnto it, beſide ſome others, in the Scriptures of God. The Ancients of the Latine, & of the Greeke Churches, gaue it ſundry names, for ſundry reſpects. They called it, a publique action; and this vvas a very generall name. Some-times they called it a Thankſgiuing. Some-times they called it

a banquet of loue; and sometimes they gaue it one name, and sometimes another. And at the last, in the declining estate of the Latine Church, & in the falling estate of the Romane Church, this Sacrament began to be peruerted; and with this decay, there came in a peruerse name, and they called it the *Masse*. They trouble themselues much, concerning the deriuation of this name: sometime they seeke it from an Hebrew original; sometime from a Greeke; and sometime from a Latine originall: but it is plaine, that the vvord is deriued from the Latine; and it is a word which might haue been tollerable, when it was first instituted: for, no doubt, the Sacrament, at the first institution of this word, was not then wholly peruerted; but now, in processe of time, corruption hath preuailed so farre, that it hath turned the Sacrament into a sacrifice; and where we should take from the hand of GOD, in Christ, they make vs to giue.

This is plaine Idolatry: and therefore, vvhereas the vvord vvas tollerable before, now it ought not to be tollerable any way, it ought not to be suffered. And certainly, if wee had eaten, and drunke, as oft

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the body & bloud of Christ in our soules, as wee haue eaten that bread, and drunke that wine, which are the signes of his body and bloud, we would not haue suffered this word of the *Masse*, much lesse the very action of it, to be so rife in this Countrey: But because we haue but played the counterfaits, and defrauded our soules of the body, and bloud of Christ, and tooke onely the outward Sacrament; therefore it is that our zeale decayeth; therfore it is, that our knowledge, and light decayeth: and for want of zeale, loue, and knowledge, the word of the *Masse*, is becom customable vnto you, and not onely the word, but the very action. I will not runne out heerin: I onely tell you, what commeth of the abuse of the hearing of the vvord, vvhat iudgements follow vpon the abuse of the receiuing of the Sacraments.

Now, I come to the ends wherefore the Sacrament was appointed. This Sacrament was instituted in the signes of Bread, and Wine; and was appointed chiefely for this end, to represent our spirituall nouriture, the full and perfect nouriture of our soules: that as he who hath Bread & Wine, lacketh nothing for the full nourishment

Second head generall. Of the ends why this Sacrament was instituted. 1.

of

of his body: so hee, or that soule vvhich hath the participation of the body, and bloud of Christ, wanteth nothing for the full and perfect nourishment of the soule. To represent this full and perfect nourishment, the signes of bread and vvine in the Sacrament, were set downe and instituted.

2. The second end, wherfore this Sacrament was instituted, is this; That we might testifie to the world, and to the Princes of the world, who are enemies to our profession; that we might openly avow, and testifie vnto them our Religion, and our manner of worshipping, in the which we avow, and worship Christ: and that wee might also testifie our loue towards his members, our bretheren: this is the second end vvherefore it was instituted.

3. The third end, wherfore it was instituted, is this; to serue for our speciall comfort, and consolation; to serue as a soueraine medicine, for all our spirituall diseases, as wee finde our selues, either readie to fall, or prouoked to fall, by the diuell, the flesh, or the world; or after that we haue fallen, and are put to flight by the diuell, and would faine flee away from God; GOD of his mercie, and of his infinite pitie, and bottomlesse compas-

compaſsion, hath ſet vp this Sacrament, as a ſigne on an high hill, whereby it may be ſeene on euery ſide, farre, and neere, to call all them againe, that haue run ſhamefully away: and hee clucks to them, as a Henne doth to her chickens, to gather them vnder the wings of his infinite mercie. The fourth end, wherefore this Sacrament was inſtituted, is this, that in this action, wee might thanke him for his benefites, and render to him hartie thanks, that he hath come downe ſo familiarly to vs, bowed the heauens, as it were, and giuen vs the body and bloud of his owne Sonne, that wee might render vnto him harty thanks, and ſo ſanctifie his benefits vntovs: for this thankſgiuing, this Sacrament was alſo inſtituted. Thus far concerning the ends briefely.

Now, I come to the things contayned in this Sacrament. Yee ſee with your eyes, there are corporall things, viſible things, as the Bread, and Wine. There are againe hid from the eye of your body, but preſent to the eye of your minde, ſpirituall things, heauenly, and invvard things: both theſe are in the Sacrament. Third head generall.

The corporal, viſible, & outward things, are

Of the things contained in this Sacrament, outward and inward: wherin ſundry heads are intreated.

are the things which are appointed, to ſignifie the ſpirituall, heauenly, and inward things. And why? Nothing without a reaſon. Theſe corporall ſignes, are appointed to ſignifie the ſpirituall things, becauſe we are corporall, we are earthly bodies, we haue our ſoule lodging within a carnal body, in a tabernacle of clay, a groſſe tabernacle, which cannot be wakened, nor moued, except by the things that are like to it ſelfe. It cannot be induced to the conſideration of heauenly things, except by groſs, temporall, and corporall things. If we had been of the nature of the thing ſignified, that as the thing ſignified, is ſpirituall, and heauenly; ſo wee had been ſpirituall, and heauenly, we had not needed a corporall thing: ſo, if the thing ſignified, had been as wee are, corporall, earthly, and viſible, we had not needed a ſigne, to lead vs to cõſider of it: But becauſe the thing ſignified, is ſpirituall, and we are corporall, therfore to bring vs vnto the ſight of theſe ſpirituall things, he vſeth a corporall means, and an outward ſigne. This is the reaſon, wherefore theſe corporall ſignes, are appointed to ſignifie the ſpirituall thing.

The ſpirituall thing in both the Sacraments,

ments, is one, and the ſelfe ſame, Chriſt Ieſus, ſignified in both the Sacraments: yet in diuerſe reſpects, he is the thing ſignified in Baptiſme, and hee is the thing ſignified in the Lords Supper. This Chriſt Ieſus, in his bloud chiefely, is the thing ſignified in the Sacrament of Baptiſme: and why? becauſe, that by his bloud, hee waſheth away the filth of our ſoules, becauſe, that by the vertue of his bloud, he quickneth vs in our ſoules, with a heauenly life: becauſe, that by the power of his bloud, hee ingrafteth, and incorporateth vs, in his owne body. For, that Sacrament, is a teſtimonie of the remiſsion of our ſinnes: that is, of the cleanenesse of our conſciences, that our conſciences, by that bloud, are waſhed inwardly. It teſtifieth alſo, our new birth, that wee are begotten ſpiritually, to a heauenly life. It teſtifieth alſo, the ioyning of vs in the body of Chriſt. As it is a teſtimony, ſo it is a ſeale: it not onely teſtifieth, but ſealeth it vp in our harts, and maketh vs in our harts, to feele the taſte of that heauenly life begun in vs, that wee are tranſlated from death, in the which wee were conceiued, and ingrafted in the body of Chriſt.

Marke

Marke then: Christ, in his bloud, as hee is the washing of our regeneration, is the thing signified in Baptisme. In this Sacrament of the Lords Supper, againe, this same Christ, is the thing signified, in another respect, to wit, in this respect, that his body and bloud, serue to nourish my soule to life euerlasting: for this Sacrament, is no other thing, but the image of our spirituall nourishment, GOD testifying how our soules are fed, & nourished to that heauenly life, by the image of a corporal nourishmēt. So in diuerse respects, the same thing, that is, Chr. Iesus, is signified in Baptisme, and is signified in the Lords Supper. In this Sacrament, the fruits of Christes death, whereof I spake, the vertue of his sacrifice, the vertue of his passion, I call not these fruits & vertues only, the thing signified in the Sacrament of the L. Supper: but rather I call the thing signified, that substance, & that person, out of the which substance, this vertue, & these fruits do flow, and proceed. I grant, and it is most certain, that by the lawfull vse, & participation of the Sacrament, thou art partaker of all these fruites: yet these fruites, are not the first, and chiefe thing, whereof thou art partaker

ker in this Sacrament; but of force, thou must get another thing first. It is true, that no man can be partaker of the substance of Christ, but the same soule, must be also partaker of the fruites that flowe from his substance: yet notwithstanding, thou must discerne betwixt the substance, and the fruites that flowe from the substance; and thou must be partaker of the substance in the first roome; then in the next place, thou must bee partaker of the fruites that flowe from his substance. To make this cleere; in Baptisme, the fruites of Baptisme, are remission of our sinnes, mortification, the killing of sinne, and the sealing vp of our adoption, to life everlasting. The substance out of the which these fruites doe flowe, is the bloud of Christ. Ye must heere, of force, discerne betweene the bloud, vvhich is the substance, and betweene remission of sinnes, washing, and regeneration, which are the fruites, that flow from this bloud; so in the Sacrament of the Lords Supper, the fruits of that Sacrament, are, the growth of faith, & the increase in holinesse. The thing signified, is, the substance; that is, the body & bloud of Christ is the substance, out of which, this

growth

growth in faith, and holinesse, doth proceed. Now, see ye not this; That you must discerne betweene the substance, and the fruites, and must place the substance in the first place? So that the substance of Christ, that is, Christ himselfe, is the thing signified in this Sacrament. For your owne experience will make this plaine vnto you: Before your stomack be filled with any foode, yee must eate the substance of the food first; before you be filled with bread, yee must eate the substance of the bread first; before your drouth bee quenched with any drinke, yee must of necessitie, drinke the substance of the drinke first: Euen so, after this maner; before the hunger of your soules be satisfied, & the thirst thereof quenched, yee must eate the flesh of Christ, and drinke his bloud first, and that by faith. So, consider the one by the other; looke to what vse bread and wine serue to thy body, to the same vse, the body and bloud of Christ serue to thy soule; and he that appointed the one to serue for thy body, the same God appointed the other, to serue for thy soule. So, looke how impossible it is for thee, to be fedde with that foode that neuer commeth into thy

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mouth, or to recouer health, by those drugges which neuer were applyed; it is as impossible, for thee to be fed by the body of Christ, & to get thy health by the bloud of Christ, except thou first eate his bodie, and drinke his bloud. Then yee see, that the thing signified in the Lords Supper, is not the fruites, so much as the body, and bloud, and Christ Iesus, which is the fountaine, and substance, from which these fruites doe flowe, and proceed.

Then I say, suppose Christ, who is the thing signified, remaine alwaies one, and the same, in both the Sacraments: yet the signes, whereby this one Christ is signified in the Sacraments, are not one, nor of an equall number. For in Baptisme, the thing that representeth Christ, is Water. In the Lords Supper, the things that represent Christ, are Bread, and Wine. Water is appointed to represent Christ in Baptisme, because it is meetest to represent our washing with the bloud of Christ: for, what is fitter to wash with, then water? so there is nothing meeter to wash the soule, then the bloud of Christ. In this Sacrament he hath appointed Bread, and Wine: why? Because there is nothing more meet to

The thing signified in both the Sacraments, is one: the signes are not one.

nouriſh the body, then bread and vvine, ſo the Lord hath not choſen theſe ſignes without a reaſon. As the ſignes in the Sacrament are not alwaies one; ſo the ſame in both, are not of one number: for, in Baptiſme, wee haue but one element; in this Sacrament, wee haue two elements. Now, what is the reaſon of this diuerſitie, that the Lord in the one Sacrament, hath appointed two ſignes, and in the other but one ſigne? I will ſhew you the reaſon. He hath appointed onely one ſigne in Baptiſme, to wit, Water; becauſe Water is ſufficient enough for the whole. If Water had not been ſufficient, to repreſent the thing ſignified, hee would haue appointed another ſigne: but in reſpect that water doth the turne, and repreſenteth fully the waſhing of our ſoules, by the bloud of Chriſt, what need then haue we of any other ſign? Now, in this Sacrament, one ſigne will not ſuffice, but there muſt be two. And vvhy? Wine cannot be ſufficient alone; neyther can Bread be ſufficient alone: for, he that hath Bread onely, and Wine onely, hath not a perfect corporall nouriſhment; therefore, that they might repreſent, and letvs ſee a perfect nouriſhment, hee hath

Why in Baptiſme there is but one ſigne, and in the Lords Supper two.

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giuen vs both Bread & Wine (for the perfect corporall nouriſhment, ſtandeth in meat and drinke) to repreſent the full and perfect nouriſhment of the ſoule. Marke how full, and perfect a nouriſhment hee hath to his body, that hath ſtore of Bread and Wine: So he that hath Chriſt, lacketh nothing of a full, and perfect nouriſhment for his ſoule. Then you ſee the reaſon, wherfore there are two ſignes appointed in this Sacrament, and onely one ſigne in Baptiſme.

There remaineth yet, concerning theſe ſignes, two things to be inquired. Firſt, what power hath that bread in this Sacrament, to be a ſigne, more then the bread, which is vſed in common houſes: from whence commeth that power? Next, if it haue a power, how long indureth and remaineth that power, with the bread? For the firſt, concerning the power which that bread hath, more then any other bread: I will tell you.

Two queſtions: What power the bread hath to be a ſigne in this Sacrament: And how long that power indureth.

That bread hath a power giuē vnto it by Chriſt, & by his inſtitutiō; by the which inſtitution, it is appointed to ſignifie his body, to repreſent his body, & to deliuer his body. That bread, hath a power flowing frō

1. *Anſwer.*

That bread hath that power from Christs institution.

Christ, and his institution, vvhich other common bread hath not: so that if any of you would aske, whē the Minister, in this action, is breaking, or distributing that bread, pouring out, and distributing that Wine; if you would, I say, aske, what sort of creatures those are? this is the answere: They are holy things. Yee must giue this name, to the signes, and seales of the body and bloud of Christ. That bread of the Sacrament, is a holy bread; and that vvine, is an holy vvine: Why? Because the blessed institution of Christ, hath seuerd them from that vse wherevnto they serued before, and hath applied them vnto an holy vse; not to feed the body, but to feede the soule.

2. Answer.

Thus farre concerning the power of that bread: it hath a power flowing frō Christ, and his institution. Now, the second thing is, how long this power continueth vvith that bread; how long that bread hath this office. In a word, I say, this power continueth with that bread, during the time of the action; during the seruice of the Table. Look how long that action continues, and that the seruice of the Table lasteth, so long it continueth holy bread; so long

That power continues during the seruice of the Table.

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continueth the power with that bread: but, looke how soone the action is ended, so soone endeth the holinesse of it: looke how soon the seruice of the Table is ended, so soon that bread, becomes cõmon bread againe, & the holinesse of it, ceaseth. Then this power continueth not for euer, but it continues onely, during the time of the action, and seruice of the Table. Thus far concerning the Elements.

There is besides the Elements, an other sort of signes in the Sacrament: there is not a ceremonie in the Sacrament of the Lords Supper, but is a signe, and hath it owne spirituall signification with it: as namely, looking to the breaking of that bread, it representeth vnto thee, the breaking of the body, & bloud of Christ. Not, that his body, and bones were broken, but that it was broken with dolour, with anguish, and distresse of hart; with the weight of the indignation, and furie of God, that he sustained for our sinnes, which he took vpon him. Then, the breaking, is an essentiall ceremonie: the pouring out of the wine also, is an essentiall ceremonie. For, as yee see cleerly, that by the wine is signified the bloud of Christ; so, by the pou-

ring out of the wine, is signified, that his bloud was seuered from his flesh; and the seuering of those two, maketh death: for, in bloud is the life; and consequently, it testifieth his death. The pouring out of the wine, then, tells thee, that he dyed for thee, that his bloud was shed for thee; so this is an essentiall ceremonie, which must not be left out. Likewise, the distribution, giuing, and eating of that bread, are essentiall ceremonies. And what doth the eating testifie vnto thee? The applying of the body & bloud of Christ vnto thy soule. So that there is none of these rites, but haue their own signification; and there cannot one of them be left out, but ye shal peruert the whole action. Thus farre concerning the signes.

An obseruation.

Now, what profit can ye make of all this discourse? Learne this lesson, and yee shal make profit by these things. In respect that euery signe and ceremonie, hath it owne spirituall signification, so that there is not a ceremonie in this whole action, that wants it owne spirituall signification; consider this, and thinke with your selues, at that time especially when yee are at the Lords Table, & in the sight of that action, that

that looke vvhat thou ſeeſt the Miniſter dooing outwardly, what euer it be: (Is he breaking that Bread? is hee dealing that bread? is he pouring out, and diſtributing that vvine?) Thinke aſſuredly vvith thy ſelfe, that Chriſt is as buſie, dooing all theſe things, ſpiritually vnto thy ſoule: hee is as buſie, giuing vnto thee, his ovvne bodie, vvith his owne hand: hee is as buſie, giuing to thee his owne bloud, with the vertue, and efficacie of it. So, in this action (if thou be a faithfull Communicant) looke vvhat the mouth doth, and hovv the mouth of the body is occupied outwardlie: ſo is the hand, and mouth of the ſoule (vvhich is faith) occupied invvardly. As the mouth taketh that Bread, and that Wine; ſo the mouth of thy ſoule, taketh the body, and bloud of Chriſt, and that by faith. For by faith, and a conſtant perſwaſion, is the onelie vvay to eate the bodie, and drinke the bloud of Chriſt invvardly: and dooing this, there cannot but follow a fruitefull eating. Thus farre, for the conſideration of the ſignes.

Now commeth in the matter wherein greateſt difficulty ſtandeth, wherof I ſpake the

How the signes, and the thing signified, are conioyned in the Sacrament.

the last day, as God gaue me the grace; yet in the particular, I must speak, as wel as in the generall, but somewhat more shortly. Then ye haue to vnderstand, for the better information of your consciences; and for the better preparation of your soules, yee haue to vnderstand, how that bread, and that wine, which are the signes, are coupled with the body, and bloud of Christ, which are signified thereby: What sort of coniunction this is, and from whence this coniunction floweth, I shall be briefe; because I haue already, in my last Lecture, spoken of it at large.

Take heede: for if ye giue not good attention, it is not possible, that ye can conceiue this coniunction. Concerning this coniunction, would you knowe how these two are coupled? Then must you first marke the nature of the signes, and the nature of the thing signified; yee must obserue both their natures: And why? Because nothing can be coupled, nor conioyned with other, but so farre, as the nature of it will suffer; if the nature of it will not suffer a coniunction, they cannot be conioyned: or, will the nature of it suffer a coniunction? looke how farre it will suffer

a coniunction, ſo farre are they conioyned. Seeing then ye muſt obſerue the nature of the things that are conioyned, firſt marke the thing ſignified, what the nature thereof is; marking that, ye ſhall ſee, that the thing ſignified, is of a ſpirituall nature; of a heauenly, and myſticall nature: then may ye conclude, that this ſpiritual thing, will ſuffer a ſpirituall coniunction, a myſticall, and ſecret coniunction.

Againe, obſerue the ſigne: The ſigne, of his nature (as I haue told you) hath a relation vnto the thing ſignified: & the thing ſignified, of his nature, hath a relation vnto the ſigne. So then the ſigne, & the thing ſignified, will ſuffer to be conioyned, by a mutuall relation: both the ſigne, and the thing ſignified, in reſpect they haue a mutuall relation, the one vnto the other, they will ſuffer themſelues to be conioyned by a relatiue coniunction. Now, if ye aſk me, what ſort of coniunction, is betweene that bread, and that wine, and the body, and bloud of Chriſt: To tell you in a word, I ſay, it is a ſecret, and ſpirituall coniunction; ſuch a coniunction, as ſtandeth in a mutuall reſpect, betwixt the bread, and the body of Chriſt, and betwixt the wine, and

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the bloud of Chriſt: then I ſay, it is a ſecret, & a ſpirituall coniunction. Ye would not be ſo inquiſitiue of this coniunction, if it were corporall, viſible, or locall: if you ſaw them both before your eyes, you would not aske how they are conioyned; or if thou didſt ſee them both in one place. But, becauſe you ſee but the one with your eyes, and the other is hid, this maketh the coniunction the more difficult to be vttered, and vnderſtood. And how is it poſsible, that ye can conceiue this ſecret, and hid coniunction, except you haue the eyes of your minde illuminated by the ſpirit, whereby ye may come to the right vnderſtanding? But if yee haue any inſight into theſe ſpirituall matters that come by faith, this coniunction will appeare as cleerely, by the eye of your faith, as the phyſicall coniunction dooth, to the eye of your body.

Novv, to haue this matter made more plain; there is another coniunction, which ſerueth to make this coniunction very cleere: namely, the coniunction betwixt the vvord, which I ſpeake, and the thing ſignified by that ſame word. As if I ſpeake to you, of things in this language, which

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yee vnderſtand, bee it of things paſt, though neuer ſo long ſince; of things to come, though neuer ſo far off; of things abſent, though neuer ſo farre diſtant; yet ſo ſoone as I ſpeake the vvord, vvhether it be of things paſt, or to come, the thing it ſelfe will come into your minde. The vvord is heard no ſooner by your eare, but the thing ſignified by the ſame vvord, commeth into your minde. What maketh the thing ſignified, though abſent, to come into my mind? This could not be, except there were a coniunction, betweene the word, and the thing ſignified by the word.

As for example; If I ſpeak of the King, who is now a great way diſtant from vs (I pray God bleſſe him) yee will no ſooner heare the word, but the King, vvho is the thing ſignified by the word, will come into your minde. If I ſpeake of things paſt, though they be already expired, yet the thing ſignified, vvill preſently come into your minde: ſo there is a coniunction yee ſee, between the word, and the thing ſignified by the word. Marke this coniunction, and yee ſhall gette the nature of the coniunction, and coupling of the ſigne, which is the thing ſignified in the Sacrament.

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For obſerue, what ſort of coniunction is between the vvord, and the thing ſignified by the word, the ſame ſort of coniunction, is between the Sacrament, which is ſeene to the eye of your body, & the thing ſignified by the Sacrament, which is ſeene to the eye of your ſoule onely. As for example; ſo ſoone as thou ſeeſt that bread, taken in the hand of the Miniſter, thou ſeeſt it not ſo ſoone, but incontinent, the body of Chriſt muſt come into thy mind; theſe two are ſo conioyned, that they com both together: the one, to the outward ſenſes; the other, to the inward ſenſes. This is not enough now, becauſe in the inſtitution, ye are commanded to goe further; & not onely to looke to that bread, and that wine, but to take that bread, and that wine: incontinent, as your hand takes the one, ſo your hart takes the other; as your teeth eates the one, ſo the teeth of your ſoule, which is faith, eates the other; that is, applyeth Chriſt vnto your ſoule. So yee ſee there is a coniunction heere, ſecret, and myſticall: and therefore, Chriſt cannot be conioyned, but by a ſecret, and myſticall coniunction. The coniunction betweene Chriſt, and vs, is a ſecret, and myſticall

ſticall coniunction; which the Apoſtle, in the fift of the *Epheſ.* calleth that ſpirituall coniunction, ful of an high myſterie: this coniunction cannot be taken vp at the firſt. So, ſeeing the coniunction is ſecret, and ſpirituall, and not perceiued; but by the ſpirit of God; all is as nothing, except ye haue ſome portion, and meaſure of his ſpirit. All that is taught in the word, and Sacraments, will neuer doe you good, will neuer carry your ſoules to heauen, except the ſpirit of God illuminate your mindes, and make you to finde in your ſoules, the thing that ye hear in the word. Then learn this, ſeeing the word cānot be vnderſtood, but by the ſpirit of GOD, craue that the Lord would illuminate the eyes of your mindes, by his ſpirit; and be you as careful to get the ſpirit, as yee are carefull now in the hearing of the word. Thus farre concerning the coniunction.

Now ye haue heard, how the ſigne is cōioyned with the thing ſignified, what remaineth for you to knowe? This reſts yet to knowe, how the ſigne is receiued, and how the thing ſignified is receiued; whether they bee both receiued with one mouth, or not; whether the ſigne, and the thing

How the ſigne, & the thing ſignified, is receiued.

thing ſignified, be receiued after one faſhion, and manner, or not. And marking the diuerſe manner of receiuing, and the diuerſity of the inſtruments, yee ſhall not eaſily erre in the Sacrament. The ſigne, and the thing ſignified, are receiued by two mouthes: for ye ſee the ſignes, that is, that bread, and wine, wherunto they are giuen; they are giuen to the mouth of the body. Then the mouth of the body, is the inſtrument that receiueth that bread, and that vvine, which are the ſignes. As that bread, and that wine, are viſible, and corporall: ſo the mouth, and inſtrument, whereby they are receiued, is viſible, and corporall. The thing ſignified by the bread, and wine, is not receiued by the mouth of the body: no, the Scripture denieth that plainly, but it is receiued by the mouth of the ſoule. Then there are two mouthes: that bread, and that wine, which are the ſignes, are receiued by the mouth of the body: Chriſt, vvho is the thing ſignified, is receiued by the mouth of the ſoule; that is, by a true faith.

Then, bring not to the Lords Table, one mouth onely (for, if yee bring the mouth of your body onely, it auaileth nothing)

nothing) but bring with you alſo, the mouth of your ſoule, a conſtant perſwaſion in the death of Chriſt, for that is available.

Novv, concerning the manner hovv the ſignes are receiued, and the manner how the thing ſignified is receiued; yee may eaſily knowe, that theſe corporall, & naturall ſignes, muſt be receiued after a corporall, and naturall maner: they muſt be taken with the hand, or mouth of the body. Againe, a ſupernaturall thing, muſt be receiued after a ſupernaturall manner: A ſpirituall thing, muſt be receiued, after a ſpirituall manner. So, as the ſignes are corporall, and receiued after a corporall manner, with the hand, or the mouth of the body; In like manner, the thing ſignified, is ſpirituall, and receiued after a ſpirituall manner, with the hand and mouth of the ſoule, which is true faith. Thus yee haue briefely deliuered vnto you, the whole preparation, that is neceſſary for the vnderſtanding of this Sacrament.

Now, what doctrine gather I from this? Of this laſt point, vvhere I ſay, that Chriſt is the thing ſignified, and cannot be receiued, but by faith, cannot be receiued,

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nor digeſted, but by a faithfull ſoule: what kinde of receiuing confirme I in this Sacrament? I eſtabliſh no kind of receiuing of Chriſt, but a ſpiritual receiuing: he can not be perceiued, nor receiued, but by faith, and faith is ſpirituall: Therefore in this Sacrament, I eſtabliſh onely a ſpiritual taking of Chriſt; & not a carnall, or fleſhly receiuing. This is the ground: Novv let vs ſee, what inconuenience can follow vpon this ground. The Papiſts ſay, that vpon this ground, this inconuenience ſhall follow. If there be no receiuing of Chriſt, but a ſpirituall receiuing, then (ſay they) your Sacrament is in vaine; this Sacrament of the Lords Supper, was inſtituted to no end. And what is their reaſon? If there be no way to receiue Chriſt (ſay the Papiſts) but by faith, what need you then a Sacrament? Yee receiue Chriſt, by faith, in the word: by the naked and ſimple preaching of the word, ye get faith. So the ſimple word, may ſerue the turne. What need haue ye of a Sacrament, if ye get not ſome new thing in the Sacrament, which yee could not get in the word?

What kinde of receiuing Chriſt, is eſtabliſhed in the Sacrament.

Inconueniences caſt in by the Papiſts, againſt the ſpirituall receiuing of Chriſt in the Sacrament.

This is their Argument; whereof ye ſee their concluſion to be this: Wee get no other

other new thing in the Sacrament, then we doe in the vvord, if there be no receiuing but ſpirituall. *Ergo*, The Sacrament is ſuperfluous.

First inconuenience: That the Sacrament is ſuperfluous.

VVee admit the Antecedent to bee true: vvee get no other thing, nor no new thing in the Sacrament, but the ſame thing which we got in the word. I would haue thee deuiſe, and imagine vvith thy ſelfe, what new thing thou vvouldeſt haue: let the hart of man, deuiſe, imagine, and wiſh, he durſt neuer haue thought to haue ſuch a thing, as the Sonne of GOD; hee durſt neuer haue preſumed, to haue pearced the clowdes, to haue aſcended ſo high, as to haue craued the Sonne of GOD in his fleſh, to be the foode of his ſoule. Hauing the Sonne of God, thou haſt him, who is the heire of all things; who is King of heauen, and earth; and in him, thou haſt all things. What more then canſt thou wiſh? What better thing canſt thou wiſh? Hee is equall with the Father, one in ſubſtance with the Father, true GOD, & true man; vvhat more canſt thou wiſh? Then, I ſay, vvee get no other thing in the Sacrament; then wee had in the vvord: content thee vvith this. But ſuppoſe it be ſo; yet the

Sacrament is not superfluous. But wouldest thou vnderstand what new thing thou obtainest? what other thing thou getteſt? I will tell thee. Suppoſe thou get that ſame thing which thou haddeſt in the vvord; yet thou getteſt that ſame thing better. What is that *better*? Thou obtaineſt a greater, and ſurer hold of that ſame thing in the Sacrament, then thou hadſt by the hearing of the vvord. That ſame thing, which thou poſſeſſedſt, by the hearing of the word, thou dooſt poſſeſſe now more largely; it hath larger bounds in thy ſoule, by the receiuing of the Sacrament, then other-wiſe it could haue, by the hearing of the word onely. Then wilt thou aske what new thing wee get? I ſay, wee get this new thing: we get Chriſt, better then before; we get the thing which we had, more fully: that is, with a ſurer apprehenſion then we had it before; we getre a greater hold of Chriſt now. For, by the Sacrament, my faith is nouriſhed, the boundes of my ſoule are enlarged: and ſo, whereas I had but a little hold of Chriſt before, as it were betweene my finger, and my thumbe, now I get him in my whole hand; and ſtill the more that my faith groweth, the better

Refutation of the firſt Inconuenience.

better hold I get of Christ Iesus. So the Sacrament is very necessary, and if it were no more but to get Christ better, and to get a faster apprehension of him, by the Sacrament; then wee could haue before.

Now, if it were true, that the Sacrament is superfluous: by the same reason it shold follow also, that the repetition of the Sacrament is superfluous. For, when yee come to the Sacrament the second time, ye get no other thing then yee did the first time: when ye come vnto the Sacrament the third time, ye get no other thing then yee did the first time: and yet no man will say, that the third, and second comming, is a superfluous thing. And why? Because by the second comming, my faith is augmented, I vnderstand better, I growe in knowledge, I growe in apprehension, I grow in feeling: and in getting the growth of all these, as oft as I come, there is no man will say, that the oft comming to the Sacrament is superfluous, & if it were euerie day once. So, their first inconuenience availes not: Wee get no new thing in the Sacrament; *Ergo*, the Sacrament is superfluous.

Thus farre for the first. Then there depends another thing on the same ground. If Christ be not perceiued, but by faith; then, say we, no wicked body can perceiue him; hee that lacketh faith, cannot perceiue him. He that lacketh faith, may perceiue that Sacrament, of that bread, and that vvine, and may eate of that bread, and drinke of that wine; but hee that vvanteth faith, may not eate & drink of the body & bloud of Christ, signified by that bread, & by that wine. So this is the ground: no faithlesse people can perceiue Christ, nor eate the body of Christ in the Sacrament.

Against this ground, they bring their Argument out of the same words of the Apostle, which I haue read; the words are these; *Hee that eateth of this Bread, vnvvorthily* (saith the Apostle) *and drinketh of this Cuppe vnworthily, is guilty of the body and blood of Christ.*

There is their ground: So that their Argument will suffer this forme: *No man can be guiltie of that thing, vvhich hee hath not receiued: they haue not receiued the body, and blood of Christ: therefore, they cannot be guiltie of the body, and blood of Christ: but so it is, that the Apostle saith, they are guilty,*

Second inconuenience.

guilty, therefore they haue receiued the body, and bloud of Christ.

I answere vnto the Proposition, and I say, it is very false: They could not bee guiltie of that body, and bloud, except they had receiued it; for they may be guilty of that same body, & of that same bloud, suppose they neuer receiued it. But marke the Text: The Text saith not, that they eate the body of Christ vnworthily; but it saith, that they eate that bread, and drinke that wine vnworthily: And yet, because they eate that bread, and drinke that wine vnworthily, they are counted before God, guiltie of the body, and bloud of Christ. Now wherefore is this? Not because they receiue him; for, if they receiued him, they could not but receiue him vvorthily, for Christ cannot be receiued of any man, but woorthily: but they are accounted guiltie of the body and bloud of the Son of GOD, because they refused him. For vvhen they did eate that Bread, and drink that wine, they might, if they had had faith, haue eaten and drunke the flesh, and bloud of Christ Iesus. Now, because thou refusest the body of Christ, offered to thee, thou contemnest his body, offered vnto thee,

Refutation of the second inconuenience obiected, wherein are sundry reasons giuen, why the wicked are counted guilty of the body, and bloud of Christ.

thee, if thou haue not an eye to diſcerne, and iudge of this body, that is offered. For if they had had faith they might haue ſeen his body, offered with the bread; by faith they might haue taken that ſame body, & by faith, they might haue eaten that ſame body. Therefore, lacking their wedding garment, wanting faith, whereby they ſhould eate the bodie, and drink the bloud of Chriſt; wanting faith, which is the eye of the ſoule, to perceiue, and the mouth of the ſoule, to receiue that body, which is ſpirituallie offered; they are counted guiltie of that ſame body & bloud.

Now, let vs make this more cleere by a ſimilitude. Ye ſee among worldly Princes, their cuſtome is, not to ſuffer their maieſtie to be impeached in the ſmalleſt thing that they haue. What meaner thing is there that concerneth the maieſtie of a Prince, then a ſeale? for the ſubſtance of it is but wax: yet, if thou diſdainfullie vſe that ſeale, and contemne it, and ſtampe it vnder thy feet, thou ſhalt be eſteemed as guilty of his body, and bloud, as hee that laid violent hands on him, & thou ſhalt be puniſhed accordingly. Much more, if thou come as a ſwine, or as a dog, to handle the

ſeales

ſeales of the bodie, and bloud of Chriſt; much more maieſt thou bee reckoned guilty of his body, and of his bloud.

Thus farre of the eating of the body of Chriſt: The vvicked cannot eate the bodie of Chriſt; but they may bee guiltie of it. The Apoſtle maketh this more plaine yet, by another ſpeech, vvhich I haue ſometimes handled out of this place. In *Hebr.* 6. 6. it is ſaid, that *Apoſtates*, they that fall away, they crucifie the Son of God againe; and their falling away, maketh thē as guilty, as they were who crucified him. He is now in heauen; they cannot fetch him frō thence, to crucify him: yet the Apoſtle ſaith, they crucifie him. Why? Becauſe their malice is as great, as theirs that crucified him, becauſe they match in malice, with thē that crucified him, ſo that if they had him on the earth, they vvould doe the like: therefore they are ſaid to crucifie the Sonne of GOD. So in *Heb.* 10. 29. there is another ſpeech: the wicked are ſaid to ſtampe the bloud of Chriſt vnder their feet. Why? Becauſe their malice is as great, as theirs that ſtamped his bloud.

Now, they are accounted, for this reaſon, to be guiltie of the bodie and bloud of Chriſt,

Christ, not becauſe they eate his body, but becauſe they refuſed it, vvhen they might haue had it.

Exhortation. Now, the time remaines yet, wherein we may haue the body, and bloud of Christ. This time is very precious, and the diſpenſation of times is very ſecret, and hath it owne bounds: if yee take not this time now, it will away. This time of Grace, and of that heauenly foode, hath been diſpenſed vnto you very long: but how ye haue profited, your liues and behauiours teſtifie. Remember therefore your ſelues in time, and in time make vſe of it; for yee knowe not how long it will laſt: craue a mouth to receiue, as well the food of your ſoules, that is offered, as ye doe the food of your bodies: and take this time while yee may haue it, or aſſuredly the time ſhall come, when yee ſhall cry for it, but ſhall not get it, but in place of Grace, and mercie, ſhall come iudgement, vengeance, & the diſpenſation of vvrath.

Third inconuenience. They will not leaue this matter ſo; but they inſiſt yet, and they bring more Arguments, to prooue, that the vvicked are partakers of the bodie, and bloud of Christ; *That Bread* (ſay they) *yee vvill grant,*

grant, vvhich the vvicked man eates, is not naked bread, but is that bread vvhich is the Sacrament. Thus then they make their Argument; *The Sacrament hath euer conioyned vvith it, the thing signified: But the Sacrament is giuen to all, therefore the thing signified is giuen to all.*

What if I grant to them all this Argument? There should no inconuenience follow. For, the thing signified may be giuen to all; that is, offered to all, as it is offered to all men, and yet not receiued of all. Giuen to all; therefore receiued of all, it followeth not. I may offer you tvvo things; yet it is in your owne will, whether you will take them, or no, but ye may take the one, and refuse the other: and yet hee that offers, offered you the thing that ye refused, as truely, as the thing which ye tooke. So, GOD deceiueth no man: but with the word, and Sacraments, assuredly hee giueth two things, if they would take them. By his vvord, hee offers the word to the eare, hee offers Christ Iesus to the soule. By his Sacraments, hee offers the Sacraments to the eye, hee offers Christ Iesus to the soule.

Refutation of the third inconuenience.

Now, it may be, that where two things are

are truly, & conioyntlie offred, a man may receiue the one, and refuse the other. Hee receiueth the one, because he hath an instrument to take it: he refuseth the other, because he wanteth an instrument. I heare the word, because I haue an eare to heare it with: I receiue the Sacrament, because I haue a mouth to receiue it with: but as for the thing, which the word, and Sacraments represent, I may refuse it; because I haue not a mouth to take it, nor an eye to perceiue it: and therefore, the fault is not on Gods part, but on our part. The wicked get the body, and bloud of Christ offered to them conioyntly, with the word, & Sacraments; but the fault is on their part, that they haue not a mouth to receiue him, and God is not bound to giue them a mouth. Mark this: That if it were not of Gods speciall grace, and mercie, that he giueth mee an eye to perceiue him, and a mouth to receiue him; I would refuse him, as well as they. So, this Argument holdeth not: *Christ is offered to all; Ergo, hee is receiued of all.* Happy were they, if they could receiue him. Thus far for the 3. Argument.

What resteth now for the ful vnderstanding of the Sacrament? These things remain;

main; That we vnderſtand the Sacramentall ſpeeches, that are vſed in the Sacrament: for, we vſe to ſpeake of them: God vſeth to ſpeake of them: and the Ancients vſe to ſpeake of them. Wee vſe to ſay, that the ſoule eateth the body of Chriſt, and drinketh the bloud of Chriſt. Theſe ſpeeches wold be opened to you, how the ſoule is ſaid to eate the body, & drink the bloud of Chriſt: theſe ſpeeches are Sacramental; yet yee are not the wiſer: but I will make it plaine, by Gods grace. They are Sacramentall; what is that? Ye knowe it is proper to the bodie to eate and drink, they are the proper actions of the body only. Now they are aſcribed to the ſoule by a tranſlation, by a figuratiue maner of ſpeaking. That which is proper to the body, is aſcribed to the ſoule, and it is ſaid that the ſoule eateth & drinketh. The eating of the ſoule, doth reſemble the eating of the bodie: then the eating of the ſoule, is no other thing, but the applying of Chriſt to the ſoule; to beliue that he hath ſhed his bloud for mee; that he hath purchaſed remiſsiō of ſins for me. Wherfore then cal you this an eating? what call you the eating of the body? Thy body eateth, when thou applieſt the meat

How the ſoule is ſaid to eate the body, and drinke the bloud of Chriſt.

to

to thy mouth. If then the eating of the body be no other thing, but the applying of meat to the mouth; the eating of the soule is no other thing, but the applying of the nourishment to the soule. Then yee see what is meant by the eating and drinking of the soule: no other thing, but the applying of Christ to my soule, and the applying of his death & passion to my soule; and this is onely done by faith: therefore he that lacketh faith, cannot eate Christ. Thus farre for the eating and drinking of the soule, vvhich are Sacramentall speeches.

Obseruation. There remaineth now, of all these great things, and of all this doctrine which hath bin taught, but this one lesson: That thou learne to apply Christ rightly to thy soule. Thou art a great Diuine, if thou hast learned this wel: for, in the right applicatiō of Christ, to the sick soule, to the wounded conscience, and diseased heart, heere beginnes the fountaine of all our felicitie, & the wel-spring of all our ioy. And I wil tell you, what this application worketh: Obserue, what the presence of thy soule within thee (suppose thou want Christ in thy soule) doth to this earthly body, to this

lump

lump of clay; as by the presence of the soule, it liueth, it mooueth, it feeleth: as the soule giueth to the body, life, mouing, and senses: that same very thing, dooth Christ vnto thy soule. Hast thou once laid hold of, and applyed him to thee? As the soule quickens thy body, so hee quickens thy soule; not with an earthly, or temporal life, but with the life which hee liueth in heauē: he makes thee to liue that same life, which the Angels liue in heauen: hee maketh thee to moue, not with worldly motions, but with heauenly, spirituall, & celestiall motions. Againe, he inspires in thee, not outward senses, but heauenly senses; he worketh in thee, a spiritual feeling, that in thine own hart & conscience, thou mayst find the effect of this word. So, by the conjunction of Christ with my soule, I get a thousand times greater benefits, then the body doth by the soule: for the bodie, by the presence of the soule, getteth onely an earthly & temporall life, subiect to continual misery: but by the presence of Christ in my soule, I see a blessed life, I feele a blessed life: & that same life, takes daily more & more increase in me. Then the ground of all our perfection, & blessednes, standeth

in

in this coniunction: & suppose thou mightest liue *Methusheles* yeeres, and wert euer seking; yet if in the last houre, thou get this coniunction, thou maist thinke thy trauel well bestowed; thou hast gotten enough: for if we haue obtained Christ, wee haue gotten all with him. Then the applying of Christ to my soule, is the fountaine of all my ioy & felicitie. Now, let vs see how we get this coniunction. This is a spirituall coniunction, a coniunction hard, & difficult to be purchased, obtained, & gotten of vs. How then is this coniunction brought about? which are the means of this coiunction on Gods part? & which are the means on our part, to get Christ, to put Christ in our soules, & to make Christ one with vs? There is one means on Gods part, that helpeth vs vnto Christ, & there is another on our part. On Gods part, there is the holie spirit, which offereth the body, & bloud of Chr. to vs: and on our part, there must be a means, or else, though he offer, we will not receiue. Therefore of neeessity, there must be faith in our soules, to receiue that which the holy spirit offers, to receiue that heauenly food, of the body & bloud of Chr. which the holy spirit offers. The faith, & the holy

spirit

ſpirit, are the two means of this ſpiritual, & heauenly coniunction. By theſe 2. means, by faith, & by the holy ſpirit, I get the body of Chr. the body of Chr. is mine, & he is giuen to my ſoule. Now, heer comes in the queſtion; How canſt thou ſay, that the body of Chriſt is giuen, or deliuered to thee, ſeeing the body of Chriſt is ſitting at the right hand of God the Father? & look how great diſtance is betwixt heauen and earth, as great diſtance is there, betwixt the body of Chriſt, and thy body: how then ſay yee, that the body of Chriſt is giuen to you? The Papiſts vnderſtand not this; & therefore they imagin a groſs & carnal coniunction. Except the ſpirit of God reueale theſe things, they cannot be vnderſtood. The ſpirit of God muſt illuminate our mindes, and be planted in all our harts, before wee can come to the vnderſtanding of this. Then wouldeſt thou vnderſtand how Chriſt is giuen thee? This ground is true, that the bodie of Chriſt, is at the right hand of the Father; the bloud of Chriſt is at the right hand of the Father: yet notwithſtanding, though there be as great diſtance betwixt my body, and the bodie of Chriſt, as is betwixt heauen and earth,

yet

yet Christes body is giuen to me, because I haue a title to his body giuen to mee: the right, and title which is giuen to me, of his body, and bloud, makes me to possesse his body and bloud. The distance of the place, hurteth not my title, nor my right: for if any of you, haue a peece of Land lying in the farthest part of England, if ye haue a good title to it, the distance of the place cannot hurt your title: so I say, the distance of place, hurts not my title, and my right, that I haue to Christ. But, though he be sitting at the right hand of the Father, yet the title, and right, that I haue to him, makes him mine; so that I may say trulie, this Christ is my property. Then Christ is not made mine, because I fetch him out of the heauens: but he is mine, because I haue a sure title, & right to him; & hauing a sure title, and iust right to him, the distance of place, how farre soeuer it be, can no wayes hurt my title, nor right; but where-euer he be, he is mine, because I haue a right & title to him. Yea, not onely haue I a title to him, but this title is confirmed to mee: For, as I gette a title to him in the vvord (and if I got not that title to him in the word, I durst not come to the Sacrament)

so

so the Sacrament, I get the confirmation of my title, I get the Seale, which confirmes my title. Then to come to the point, Christs bodie, is sitting at the right hand of the Father, and yet he is mine, and is deliuered to me, because I haue right to his bodie, be it where it will: hee was borne for mee, giuen to mee, and deliuered to mee: So distance of place, hurts not the suretie of my title, as propinquitie of place, helpes not the suretie of the same. Though Christ would bow the heauens, and touch thee with his bodie, as he did *Iudas*: yet this could not helpe thee, for if thou hast not a title to him, thou dareſt not call him, thine. So it is not the neerneſſe, nor proximity of place, that makes Christ mine: It is onely the right, that I haue to him: I haue right to him, only by faith: So by faith only, Chr. is made mine. But they thinke, they haue gotten a great vantage of vs, if we be so farre from Chr. as the heauen is, frō the earth; but this shal be answered, by Gods grace: I haue a title to his body, his body is distant frō my body: yet his body is not distant from me, that is, from my soule, I say his bodie and my soule are conioyned. It is a strange ladder,

that will reach from the earth to the heauens, yet let me tell you, there is a corde that extendeth from the earth to the heauens; and coupleth mee and Christ together, and this is onely true fayth: By true faith, Christ, though he be in the heauens, is coupled, and conioyned with me, who am heere on earth: I will shewe you this by a similitude. Is not the bodie of the sunne in the firmament? It is impossible for you, to touch the bodie of the sun, yet the bodie of the sunne, and yee are conioyned, How? By those beames that shine on you; by that light, that shineth vpon you: Why may not the bodie of Christ then, though it be in the heauens, be conioyned with mee, that am on the earth, namelie, by the beames, by the light, and gladnes, that floweth from his bodie? My bodie, & Christs body are conioined, by the vertue, and power, flowing from his bodie: which vertue, and power, quickneth my dead soule, maketh me to liue the life of Christ, to beginne to die to my selfe: and euer the more I die to my selfe, the more I liue to Christ: This coniunction nowe is the ground as I told you, of all our felicitie, and happinesse, and I haue made it cleere

Faith is that which couples vs and Christ.

Similitude taken from the sunne.

to

to you at this time, so farre as God hath giuen me insight: Alwaies yee see, this coniunction is brought to passe, by two speciall meanes; by the holy spirit, and by faith. If there bee no other meanes, but these two, what needest thou a carnall, or a visible coniunction? Faith is inuisible, and the spirit is inuisible, therefore thou canst not see it, nor take it vp with the eye of thy bodie: The power of the holy spirit is so subtile, secret, and inuisible, that thou canst not perceiue it, nor take it vppe, with the eye of thy bodie, and it will worke great effects in thy soule, or ener thou perceiuest his working: In respect therefore, that the meanes of this coniunction, are so subtill, secret, and spirituall, why thinkest thou to get a sight of this coniunction, with the eye of thy bodie? why imaginest thou, such a carnall coniunction, as this, which would doe thee no good, if thou hadst it? knowest thou not, that the spirit, that coupleth vs, and Christ, is infinite? so that it is as easie for the spirit, to couple vs and Christ, how farre distant soeuer wee bee, as it is easie for our soules, to couple our head and the feete of our bodies, though they be distant. Then

ſeeing this coniunction is the ground & fountaine of all our happineſſe: And ſeeing this ground of happineſſe is ſo ſubtil, and ſo ſpirituall: What is your part? Remoue all your outward ſenſes, remoue al your naturall motions, remoue your naturall diſcourſes, and your naturall reaſon, and follow the ſight and information of the ſpirit of God: Craue that it would pleaſe him, to illuminate your vnderſtanding, that by the light of his ſpirit, yee may ſee cleerely, the ſpirituall coniunction: Except the eye of the ſpirit be giuen you, to perceiue this ſpirituall coniunction, It is not poſſible, that yee can get any inſight in it. But if the Lord of his mercy, will beſtowe ſome meaſure of his holy ſpirit vpon you, out of queſtion, yee ſhall ſoone come to the vnderſtanding of it, and yee ſhall thinke the time happie, that euer yee heard this word. Except yee haue ſome part of this ſpirit, it is not poſſible that yee canne bee ſpirituall.

That which is borne of fleſh and bloode, will remaine fleſh and bloud, except the ſpirit come in and make it ſpirituall.

Therefore yee muſt bee borne againe

of

of the ſpirit, yee muſt bee borne in the bodie of Chriſt, his ſpirit muſt quicken you.

This is called the quickning, and liuing ſpirit of Chriſt, by *Iohn*. And ſo ſoone as this ſpirit cometh, what doth it? It chaſeth away darkneſſe out of the vnderſtanding: whereas before, I knewe not God, now I ſee him, not onely generally, that he is a God, but that he is my God in Chriſt: what more doth the holy ſpirit? It opneth the heart, as well as the minde: and what doth it there? Thoſe things, whereon I beſtowed the affection of my heart, and imployed the loue of my ſoule, are by the working of the holy ſpirit, made gall to mee, he makes then venome to mee, and to bee as deadly hated of mee, as poyſon: Hee worketh ſuch an inward diſpoſition in my ſoule, that hee makes mee to turne, and flie from thoſe things whereon I imployed my loue before, and to imploy it vpon God: This is a great perfection. Alwayes in ſome meaſure, he makes mee to loue God better then anie other thing: Hee changeth the affections and inclinations of my ſoule,

he changeth the faculties, and qualities of my soule: And though our hearts & minds be made new, yet the substance of them is not changed, but onely the faculties, and qualities are changed, in respect of the which change, wee are called new creatures, & except you be found newe creatures, yee are not in Christ.

Conclusion with an exhortation.

Now to come to the poynt. This secret Coniunction is brought to passe, by faith, and by the holy spirit: by faith wee lay hold on the bodie, and bloud of Christ: And though wee bee as farre distant, as heauen and earth are; the spirit serues vs, as a ladder to conioyne vs with Christ: As the ladder of *Iacob*, which reached from the ground to the heauen, to the selfe same vse, serueth the spirit of God, to conioyne the bodie of Christ, with my soule. Then obserue the whole in a word: what makes you to haue anie right, or title to Christ? Nothing, but the spirit: Nothing, but faith. What should bee your studie then? Seeke by all meanes possible, to gett faith: That as Peter, Acts the 15. 9. sayeth, your hearts and consciences, may be sanctified by faith: And if you endeuour

not

not, as well to get faith in your hearts, as in your mindes, your faith availeth not. What availeth the faith, that fleereth in the fantaſie, and brings a naked knowledge, without the opening of the heart, and conſent of the will? So, there muſt be an opening of thy hart, and conſent of thy will, to doe that thing, that God commandeth, or elſe, thy faith availeth not: Then ſtriue to get faith in your hearts, and mindes; and doing ſo, yee doe the duties of Chriſtians: This is not done, without the diligent hearing of the word, and diligent receiuing of the Sacrament. Then be diligent in theſe exerciſes, and be diligent in prayer: Praying in the holy Ghoſt, that hee would nouriſh your ſoules inwardlie, with the body, and bloud of Chriſt: That hee would increaſe faith in your hearts, and mindes, and make it to grow vp more and more daily, vntill you come to the full fruition of that bleſſed immortality: Vnto the which, the Lord of his mercie bring vs; and that for the righteous merits of Chriſt Ieſus: To whome with the Father, and the holy Ghoſt, bee all honour, praiſe, and glorie, both now and euer: Amen.

The

THE THIRD *Sermon, vpon the Lords Supper.*

1. Cor. 11. 23.

For I haue receiued of the Lord, that which I also haue deliuered vnto you: to wit, that the Lord Iesus, in the night that hee was betraied, tooke bread, &c.

WE haue heard (wel-beloued in Christ Iesus) in our last exercise, what names were giuen to the Sacrament of the Lords Supper, as well in the Scriptures, as by the Auncientes, of the Latine, and East Churches: wee hearde the chiefe ends wherefore, and wherevnto, this holy Sacrament was at first instituted: wee heard the things, that were contained in this Sacrament, what they were, how they are coupled, how they are deli-

deliuered, and how they are receiued: wee heard also, some obiections, that might bee obiected, to the contrarie of this doctrine: wee heard them propounded, and as God gaue the grace, refuted: wee heard how the faythfull soule, is said to eate Christs bodie, and drinke Christs blood: Wee heard the manner, how Christ is, or canne bee, receiued of vs: And we concluded in this poynt, That Christ Iesus, the Sauiour of mankinde, our Sauiour, cannot bee perceiued, nor yet receiued, but by a spirituall way, & apprehension. Neyther the flesh of Christ, nor the bloud of Christ, nor Christ himselfe, can bee perceiued, but by the eye of fayth; can bee receiued, but by the mouth of faith; nor can be layd holdon, but by the hand of fayth.

Now faith is a spiritual thing: for fayth is the gift of God, poured downe into the heartes and mindes of men, and women, wrought in the soule of euery one, and that by the mighrie working, and operation of the holy Ghost. So, the onely waie to laie holde on Christ, being by faith, and faith of it owne nature, beeing spiritual, it followeth

therefore

therefore that there is no waie to lay hold on Christ, but a spirituall way: there is not a hand: to fasten on Christ, but a spirituall hand, there is not a mouth, to digest Christ, but a spirituall mouth: The Scriptures, familiarly by all these tearmes, describe the nature, and efficacie of faith.

How we are said to eate the flesh, and drinke the blood of Christ.

Wee are said to eate the flesh of Christ by faith, and to drink his blood by faith, in this Sacrament: chiefely in doing of two things: First, in calling to our remembrance, the bitter death, and passi- of Christ, the blood that hee shedde vpon the crosse, the Supper which he instituted, in remembrance of him, before he went to the Crosse: The commandement which hee gaue: *Doe this in remembrance of me*: I say, wee eate his flesh, and drinke his bloode spiritually. First in this poynt, in recording, and remembring faithfully, how hee died for vs, how his blood was shedde vpon the crosse. This is the first poynt, a point that cannot be remembred truly, except it be wrought, by the mightie power of the holy spirit. The second poynt of the spirituall eating, standeth in this, That I, and euerie one of you, be-

beleeue firmly, that he died for mee, in particular: That his bloud, was shedde on the crosse, for a full remission, and redemption of me, and my sinnes. The cheefe, and principall poynt, of the eating of Christ his flesh, and drinking of his blood, standeth in beleeuing firmely, that that flesh, was deliuered to death for my sinnes; that that blood, of his, was shedde, for the remission of my sinnes: and except, euerie soule come neere to himselfe, and firmely consent, and agree, and bee perswaded, that Christ died for him: that soule can not be saued, that soule cannot eate the flesh, nor drinke the blood of Christ. Then the eating of the flesh, and drinking of the blood of Christ, standeth in a faithfull memorie, in a firme beleefe, and in a true applying, of the merits of the death, and pasion of Christ, to my owne conscience in particular.

Ther were sundry things obiected, against this kind of receiuing: I wil not insist to repeat them: But beside all the obiections, which ye heard obiected, against this kind of spiritual receiuing by faith; They say, If Christ his flesh, nor his blood, be not perceiued, nor receiued, but by the spirit, by

fayth

fayth in the ſpirit: Then ſay they, yee receiue him, but by an imagination: If hee bee not receiued carnally, nor corporally, but onely by the ſpirit, and by faith; Then is hee not receiued, but by way of imagination, conceite, and fantaſie. So they account faith, an imagination of the minde, a fantaſie, and opinion, fleeting in the hearts of men: I cannot blame them, to think ſo of faith: For, as none can iudge of the ſweetneſſe of honnie, but they, that haue taſted of it: So, there is none, can diſcerne, nor iudge of the nature of faith, but they that haue felt it, and taſted in their hearts, what it is: And if they had taſted, and felt in their ſoules, what faith brings with it; alas, they would not call that ſpirituall Iewell, and onely Iewell of the ſoule, an imagination. They call it an imagination: and the Apoſtle deſcribing it, Heb. 11. 1. calleth it a ſubſtance, and a ſubſtantiall ground: Marke how well theſe two agree, *An Imagination, and a ſubſtantiall ground.* They call it an vncertaine opinion, fleeting in the braine, and fantaſie of man: Hee calleth it an euidence, and demonſtration, in the ſame definition: See how di-

rect-

reſly contrarie, the Apoſtle and they are, in the nature of faith. Vpon this they inferre, that as it is true in generall, hee can not be deliuered, nor giuen, but that ſame way, that hee is receiued; and looke what way any thing is receiued, the ſame way it is giuen, and deliuered: So (as they ſay) hee being receiued by way of Imagination, hee is alſo in their fantaſie, giuen and deliuered by way of Imagination. For if hee bee not giuen ſay they, to thy hand, to thy mouth, nor to thy ſtomach corporally: hee cannot be giuen, but by an imagination, and fantaſticall opinion. The reaſon that moueth them to thinke, that Chriſt cannot bee theirs, nor giuen to them truly in effect, and really, except he be giuen carnally, is this: That thing which is ſo far abſent, and diſtant from vs, as the heauen is from the earth, cannot be ſaid to bee giuen to vs, nor to bee ours: But by your owne confeſſion, ſay they to vs, Chriſt his bodie, is as farre abſent from vs, as the heauen is, from the earth: Therefore Chriſt his bodie, nor his fleſh, cannot be giuen vnto vs, except by way of imagination, and ſo not truely, nor in effect: This argument,

framed

framed in this sorte, would at the first sight, seeme to be of some force. But let vs examine the proposition of it: The proposition is this. *That thing which is so farre absent from vs, as the heauen is from the earth, cannot be said to be deliuered to vs, to be giuen to vs, or any waies to be ours.*

Now whether is this proposition true or false? I say this proposition is vntrue, and the contrarie most true. A thing may be giuen to vs, & may become ours, though the thing in person it selfe, be as far distant from vs, as the heauen is, from the earth. And how proue I this? What maketh any thing to be ours? What maketh any of you, esteeme a thing to be giuen vnto you? Is it not a Title? Is it not a iust right to that thing? If yee haue iust right giuen vnto you, by him, who hath power to giue it; and a sure title, confirmed to you, by him, who hath the power; though the thing, that he giueth vnto you, be not deliuered into your handes, yet by the right and title, which hee granteth to you, is not the thing yours? There is no doubt of it, for it is not the neerenesse of the thing, to my bodie, and to my hand, that maketh the thing mine, for it may bee in my hand,

and

and yet not belong to mee. Neyther is it the distance nor absence of the thing, that makes it, not to be mine, but it may be farre absent from mee, and yet be mine, because the title is mine, & because I haue gotten a right to it, from him, who hath the power to giue it. So then, this ground is true, It is a sure title, and a iust right, that maketh a thing, though it be farre distant from vs, to bee ours. But so it is, that a liuely, and trew faith, in the blood, and death of Christ, maketh vs to haue a sure title, and a good right to the flesh, and blood of Christ, and to his merits: look what he merited by his death, and shedding of his bloud vpon the crosse; all that, together with himselfe also, appertaineth to mee, and that by a title and a right, which I haue gotten to him, of God; which is faith: And the surer that my title is, the more sure am I, of the thing that is giuen mee by the Title. Now this Sacrament, of the Lords Supper, was instituted, to confirme our title, to seal vp our right, which wee haue to the bodie, and blood, to the death, and passion of Christ: and so, the bodie of Christ, is said to be giuen to vs, The blood of Christ, is said

to be deliuered to vs, when our title, which we haue of him, of his death, of his bodie, & blood, is confirmed in our hearts. For this Sacrament was instituted, for the grouth and encrease of our faith, for the increase of our holinesse, and sanctification: which fayth, the greater that it is in our hearts, the more sure are wee, that Christ his death appertaineth to vs. I grant as I haue said, that the flesh of Christ, is not deliuered into my hands, his flesh is not put into my mouth, nor entreth into my stomacke: Yet God forbidde, that thou shouldest say, Hee is not truly giuen, although Christs flesh, bee not put into thy hand, nor mouth of thy bodie: and wherefore should it? Hath hee not appointed breade, and wine, for the nourishment of the bodie, and may not that content you? Are they not sufficient to nourish you, to this earthly and temporall life? Hath he not appointed Christ to bee deliuered, to the inward mouth of thy soule, to be giuen into the hand of thy soule, that thy soule may feede on him, and be quickned with that life, wherewith the Angels liue, wherewith the sonne of God, and God himselfe liue?

So

So the flesh of Christ, is not appointed to nourish thy body, but to nourish thy soule, in the hope, yea, in the growth of that immortall life: and therfore, I say, though the flesh of Christ bee not deliuered into the hand of thy body, yet it is deliuered to that part that it should nourish: the soule is that part that it should nourish, therefore to the soule it is deliuered.

Yea, that bread, & that wine, are no more really deliuered to the body, & to the hand of the body, then the flesh of Christ is deliuered to the soule, and to the hand and mouth of the soule, which is faith: therefore craue no more a carnall deliuerie, nor thinke not vpon a carnall receiuing.

Thou must not thinke, that eyther GOD giueth the flesh of Christ to the mouth of the bodie, or that thou, by the mouth of thy bodie, receiuest the flesh of Christ: For yee must vnderstand this principle in the Scriptures of GOD, our soules cannot be ioyned with the flesh of Christ, nor the flesh of Christ, cannot be ioyned with our soules, but by a spirituall band. Not by a carnall band, of bloud

and alliance; not by the touching of his flesh, with our flesh: but hee is conioyned with vs by a spirituall band; that is, by the power, and vertue of his holy Spirit. And therefore the Apostle saith, 1. *Cor.* 12. 13. That by the meanes of his holy spirit, all wee, who are faithfull men and vvomen, are baptized into one body of Christ. That is, wee are conioyned, and fastened with one Christ; by the meanes, saith he, of one spirit: not by a carnall band, or any grosse coniunction; but onely by the band of the holy spirit.

That same holy spirit that is in him, is in euery one of vs, in some measure: and in respect one spirit is in him, and in vs, therefore, wee are accounted all to be one body, and to bee members of one spirituall, and mysticall body. And in the same verse, the Apostle saith, Wee are all made to drink into one and the selfe same spirit: that is, we are made to drink of the bloud of Christ. And this bloud is no other thing, but the quickning vertue, and power that floweth from Christ, and from the merits of his death: we are made all to drinke of that bloud, when wee drinke of the liuely power and vertue, that floweth

out of that bloud.

So, there is not a band that can couple my ſoule with the fleſh of Chriſt, but one: lie a ſpirituall band, and a ſpirituall vnion. And therefore it is that the Apoſtle 1. *Cor.* 6. 17. ſaith, *Hee that is ioyned vnto the Lord, is one ſpirit.* And, *Iohn* ſaith, *That vvhich is borne of the ſpirit, is ſpirit.* So, it is onely by the participation of the holy ſpirit, that we are conioyned with the fleſh and bloud of Chriſt Ieſus.

That carnall band, vvhether it bee the band of bloud, vvhich runnes throrough one race, or the carnall touching of fleſh, vvith fleſh, that carnall band (I ſay) vvas neuer eſteemed of by Chriſt. In the time that hee was conuerſant heere vpon earth, hee reſpected nothing that band: for, as hee vvitneſſed himſelfe, by his owne vvords, hee neuer had that carnall band in any kinde of reuerence, or eſtimation, in reſpect of the ſpirituall band.

But, as for the ſpirituall band, whereby we are coupled with him by one ſpirit, hee euer eſteemed of this band, in the time that he was conuerſant on earth, & in his word, he hath left the praiſe and commendations

of the ſame.

To let you ſee how lightly he eſteemed of the carnall band of bloud and alliance, which wee eſteeme ſo much; yee may ſee in the eight of *Luke*, 20. 21. for there they comming to him, ſay, *Maſter, thy Mother, and thy Bretbren ſtand vvithout, and vvould ſee thee:* ye ſhall heare his anſwere vnto them, how little he eſteemed of that carnall band; in the 21. *verſe*, in a manner denying that band, hee ſaith; *My Mother, and my Bretbren, are thoſe which heare the vvord of God, and doe it.* As if he would haue ſaid, It is not that carnall band that I eſteeme: it is not that carnall coniunction that I reuerence: it is the ſpirituall coniunction, by the participation of the holie Spirit; vvhereby wee are mooued to heare the word of God, to giue reuerence to it, and to obey it.

This carnall band, was neuer profitable, as that in the 8. of *Luke* doth plainly teſtifie: for, if the touching of Chriſtes fleſh had been profitable, the multitude, whereof mention is made in that chapter, that thruſted, and preaſed him, had beene the better by their carnall touching. But ſo it is, that there was neuer any of them the better

better by their carnall touching; therfore the carnall touching profiteth nothing. Saith not Christ himselfe, *Iohn 6. 63.* (to drawe them from that sinister confidence they had in his flesh onely) *My flesh profiteth nothing; It is the spirit that quickneth?* To touch him by the holie Spirit, and by faith in thy soule; this touching by faith, hath euer been profitable, and wee haue a plaine example of it in the same chapter.

Euen so, the poore vvoman, that had long been diseased vvith a bloudie issue, the space of twelue yeeres, and had vvasted, and consumed the greatest part of her substance, in seeking remedie; shee found no helpe by the naturall and bodily Physition: at the last, by vertue of the holie Spirit, working faith in her hart, shee vnderstands and conceiues, that shee is able to recouer the health of her bodie, and the health of her soule from Christ Iesus, vvho came to saue both body and soule. And vpon this perswasion which shee had in her hart, that Christ could cure both body and soule, shee came vnto him; and as the Text saith, shee preased thorough the multitude, to come to

him: and when she was come, it is not said that she touched his flesh with her hand (in case the Papists would ascribe the vertue which came out of him, to her carnall touching): but it is said, that she touched onely the hemme of his garment with her hand; and with faith, which is the hand of the soule, shee touched her Saviour, God, and man. And, to let you understand that shee touched him by faith, hee saith to her at the last, *Goe thy way, thy faith hath saued thee.*

Shee touched him not so soon by faith, but incontinent, there came a power out of him: which power and vertue, shee felt, by the effect of it in her soule; and our Saviour felt it, when it went from him. The effect whereby shee felt it, was, the health of her soule: and the effect wherby he felt it, was, the going from him. And so soone as hee felt it goe from him, he saith, Who is it that hath touched mee? *Peter* (who was euer most suddaine) answereth, and saith, Thou art thronged, and thrusted by the multitude, and yet thou askest, Who hath touched thee.

Our Saviour answers againe, It is not that touching, that I speake of; it is ano-

ther

ther kinde of touching. There is one hath touched me, who hath drawn a vertue and power out of mee; the multitude takes no vertue from me. The poore woman, thinking she had done amisse, and perceiuing that she could not be hid, came trembling, and said; I haue done it. Hee answered her at the last, and said, *Depart in peace; thy faith hath saued thee.* Thy faith hath drawn out a vertue, & power from me, that hath made both thy soule & body whole.

So that this touching of Christ, hath euer been profitable; is, and shall be profitable: like as the touching of Christ, with the corporall hand, hath never beene, is not, nor euer shall be profitable. And why? Christ is not appointed to be a carnall head; to be set vpon the necks of our bodies, that he may doe the office of a carnall head thereunto, to furnish naturall motion, & senses to our bodies. No, the Scriptures call not Christ a natural head, but the Scriptures call him a spirituall head, to be set on the neck of our soules: that is, to be cōioyned with our soules; that out of him, into our soules may distill holy motions, heauenly senses; and that there may flowe out of him to vs, a spiritual & heauenly life.

Then

Then the Scriptures call him a ſpirituall head, as they call vs a ſpirituall body: and, as the life which wee get from him, is ſpirituall; ſo all our coniunction with him, is ſpirituall. And in reſpect he worketh that ſame operation in my ſoule, vvhich the carnall head doth in my body, therefore hee is called a ſpirituall head: therefore hee is called the head of his Church, becauſe hee furniſheth her vvith ſpirituall motion, and ſenſes, vvhich is the life of the Church.

So, to be ſhort, there is nothing in this coniunction, carnall; there is nothing groſſe in it; there is nothing that may be compaſſed, by our naturall iudgement & vnderſtanding. And therefore, whoſoeuer would attaine to any ſmall in-ſight of this ſpirituall coniunction, betweene Chriſt, and vs; of neceſsity, hee muſt humble himſelfe, and earneſtly pray for the ſpirit; otherwiſe, it is not poſsible to get any vnderſtanding, no, not the leaſt perſeuerance, how the fleſh of Chriſt, and vve are conioyned, except we haue ſome light giuen vs by the ſpirit; that is, except our harts be wakened, by the mighty working of the ſpirit of Chriſt, this ſhall remaine as

a dead,

a dead, and closed letter vnto vs. So, yee are to craue, that the Lord in his mercie would waken you; illuminate your vnderstandings; and make you to haue a spirituall light, to discerne of these spirituall things. Next, ye must study, and be carefull to remoue all vaine cogitations, and earthly fantasies: when yee come to heare so high a matter, yee must cast off all filthy thoughts, ill motions, and cares of the world; and yee must shake off all things that clogge your harts. Thirdly, yee must come with a purpose to heare the vvord, to giue diligent eare to the word, and with a sanctified hart to receiue it; vvith a purpose to growe, and increase in holines, as well in body, as in soule, all the dayes of your life. Exhortation.

And, comming with this purpose, no question, the holy Spirit shall reueale those things to you, which yee want. And though this word passe, and bring no great commodity for the present, yet the holy Spirit heereafter, shall reueale to thee, the truth of that which thou hast now heard. Then this is the end of all; Bee present in your harts, and mindes, and let your soules be emptied of all the cares of the vvorld,

vvorld, that they may receiue that comfort, which is offered in the hearing of the word.

The definition of the Sacrament of the Lords Supper.

Now I come to the defining of the Sacrament of the Lords Supper. I call this Sacrament, *A holy Seale*, annexed to the couenant of grace, and mercy in Christ. A seale to be ministred publiquely, alwaies according to the holy institution of Christ Iesus: that by the lawful ministery therof, the Sacramentall vnion, betweene the signes, and the thing signified, may stand: and this vnion standing, Christ Iesus, who is the thing signified, is as truely deliuered to the increase of our spirituall nourishment, as the signes are giuen, & deliuered to the body, for our temporall nourishment.

Why this Sacrament is called a Seale.

Now let vs examine the words & parts of this definition. First of all, I call this Sacrament, a Seale; because this Sacrament serueth to the same vse to our soules, that a common seale doth to a common Euidence. As the seale, which is annexed to the Euidence, confirmes, and seales vp the truth, contained in the Euidence: so this Sacrament, of the body and bloud of Christ, confirmeth, and sealeth vp, the truth

truth of mercy and grace, contayned in the couenant of mercy and grace: for this respect it is called a seale.

It is called, *A holy Seale.* Why? Because it is taken from the profane vse, whereunto that bread serued before; and that bread is applyed to a holy vse. There is a power giuen to that bread, to signifie the precious body of Christ Iesus, to represent the nourishing, and feeding of our soules. And in respect it serueth now in the Sacrament to so holy an vse, therefore I call it an holie seale. This is not my word; it is the Apostles, *Rom.* 4. 11. where hee giueth the Sacrament the same name, and calleth it a seale. And further, if the wisdom of Christ in his Apostle, had been followed, and if men had not inuented new names of their own, for this Sacrament, but contented, & satisfied themselues, with the names which God hath giuen by his Apostle, & that Chr. himself hath giuen to this Sacrament; I am assured, none of these controuersies & debates (which neuer will cease) had fallen out: but where men wil go about to be wiser the God, & go beyond God, in deuising names which he neuer gaue, vpon mens own inuentions, such debates haue faln out.

Why it is called a holy Seale.

A leſſon by the vvay; that no fleſh preſume to be wiſer then GOD: but let them ſtoupe, and keepe the names which God hath giuen to this Sacrament.

Why the ſeale is ſaid to be annexed to the couenant.

Thirdly, I ſay, annexed to the Couenant; annexed, and hung to the Charter: becauſe it cannot be called a ſeale properly, except it be hung to an Euidence. What it is by nature, the ſame it remaineth, and no more, if it be not annexed to ſome Euidence: it is onely the hanging of it to the Euidence, that maketh men account it a ſeale; not beeing eſteemed, except it be hanged to the Euidence. Euen ſo it is heere; if this Sacrament be not miniſtred, and ioyned to the preached vvord, to the preaching of the couenant of mercie, and grace, it cannot be a ſeale; but what it is by nature, it is no more. As by nature, it is but a common peece of bread; ſo it is no more if it be not annexed to the preaching of the word, and miniſtred therewith, as Chriſt hath commaunded. Therfore, I ſay, the ſeale muſt be annexed, and hanged to the Euidence, to the preaching of the word, for the confirming of the Euidence; otherwiſe, it is not a ſeale. But, it is not ſo with the Euidence vvhich is the word

word of GOD: for yee knowe, any Euidence will make faith, though it vvant a seale; and it will serue to make a right, if it be subscribed, without a seale: but the seale without the Euidence, auaileth nothing. Euen so it is with the word of God: though the Sacraments bee not annexed to the word, yet the word will serue the turne: it serueth vs to get Christ, it serueth to ingender, and beget faith in vs, and maketh vs to growe vp in faith. But the seale without the word, can serue vs to no holie vse: therefore, I say, the seale must be annexed to the word preached, to the couenant of mercy, and grace.

Why the Sacrament should be ministred publiquely.

Now it followeth in the definition, that this seale must bee ministred publiquely. Wherefore say I publiquely? To exclude all priuat administration of this Sacrament. For, if this Sacrament be administred to any priuately, it is not a Sacrament. Why? Because the Apostle calleth this Sacrament, a Communion. If ye administer it to one, yee lose the Communion: therefore, if yee administer it priuatly, yee lose the Sacrament. For this Sacrament, is a Communion of the body, and bloud of Christ: therefore, of necessity, it must be

First reason.

by

by way of communication; and so the action must be publiquely ministred.

Second reason.

Secondly, this Sacrament must be publiquely ministred, because Christ Iesus, vvho is the thing signified in this Sacrament, is no such thing as pertaineth but to one man only: if this were so, he might be priuatly giuen and ministred. But, seeing Christ, which is the thing signified in the Sacrament, is a common thing, belonging to euery faithfull man and vvoman, therefore hee ought to be commonly giuen to all, in a common action, in a societie, and congregation of the faithfull.

Thirdly, this Sacrament, is a Thankesgiuing to God the Father, for his benefits. Now, it appertaineth not to one, or two, to thanke God onely, but as we are all partakers of his temporall, and spirituall benefits: so we ought all of vs, publiquely to giue him thanks for the same. Therefore I say, in the definition, this seale ought to be publiquely, and not priuatly ministred; as the Papists doe in their priuat Masses.

This Seale must bee publiquely ministred, according to Christ his institution. Wherefore say I Christ his institution, more then mans institution, or Angels institution?

tion? Why keepe I to Christ his institution? Because man hath not power to institute, or make a Sacrament: because an Angel hath not power to make, or institute a Sacrament. For, none hath power to make, or institute a Sacrament, but he that hath power to giue Christ, vvho is the thing signified in the Sacrament. But so it is, that none hath power to giue Christ, but either the Father, or himselfe: therefore, none hath power to make, or institute a Sacrament, but either the Father, or the Sonne: onely God must make a Sacrament. Secondly, this Sacrament is a part of Gods seruice, and worship: but so it is that none hath power to appoint any part of his seruice, or prescribe any part of his worship, but onely God himselfe: therefore none can make a Sacrament, but God himselfe. There is no Prince will be contented to be serued after another mans fantasie: but he will prescribe his seruice, according vnto his own pleasure: how much more is it meet, that God should appoint his owne seruice, and worship? Therefore, there is neither man, nor Angel, hath power to institute any part of the seruice of GOD.

Why this Seale must be ministred according to Chr. his institution.

None hath power to institute a Sacrament, but God onely.

The

The Sacraments are a part of his seruice: therefore there is no Angel, nor man, hath power to institute a Sacrament. The greatest stile that any man can haue in the ministery of the word and Sacraments, is that stile, which the Apostle giues them, *1. Cor.* 4. 1. There we are called Stewards, and Dispensers of the graces of God; Ministers of those mysteries, and holy things. It followeth then, that we are not Authors, Creators, and makers of them; but onely Ministers, and dispensers of the Sacraments. So, it is euident, that no man, nor creature, hath power to make a Sacrament. Then it must bee according to the institution of Christ, his institution must be kept: looke what he said, what he did, what hee commanded thee to doe; all that must be said, done, and obeyed. If thou leaueſt one iote of that vndone, which he commaunded thee to doe, thou peruerteſt the institution: for, there is nothing left in register of that institution, but it is essentiall.

So, in the celebration of Christs institution, wee must take heede, to whatsoeuer he said, did, or commaunded to bee done: Thou must first say, whatsoeuer hee said, and

& then do whatsoeuer he did. For the Ministerie of the Sacrament must follow after the word. First thou must say, that which Christ commanded thee to say, and thou must teach, that which he commanded thee to teach: and then minister the Sacrament: Then to keepe this institution, wee must beginne at the saying, and say whatsoeuer Christ commanded vs, then after, faythfully to doe all that, which he commanded to be done. Then I call the word, the whole institution of Christ Iesus. preached, and proclaimed, denounced distinctly, cleerely, and sensiblie to the people, in such sort, that if wee leaue anie kinde of circumstance, or ceremonie of this institution vndone, wee peruert the whole action.

We call the word in the Sacrament, the whole Institution

It is agreed vpon, and condescended vnto, betweene vs, who celebrate this institution, and all the sectes in the world, who haue separated themselues from this institution, That two things are necessarie, and must concurre in the nature, and constitution of a Sacrament. To wit, there must be a word, and there must bee an element concurring: There is not a sect, that granteth not this, That the word must concurr

Word and element must concurre in the constitution of a Sacrament.

with the element, before there can be a Sacrament. Though they easily admit this generall, wherein wee agree well with them, yet when it comes to the speciall, & that wee enter into particular, in the handling and treating of the word; how well soeuer wee agree in the generall, yet in the particular, wee are as farre asunder. For, when wee come to dispute, and reason on these particulars; First, what wee meane by the word: Secondly, how this word ought to be intreated: Thirdly, what vertue this word hath: Fourthly, how farre the vertue of this word, doth extend it selfe: And last of all, to whom the word ought to be directed, and pronounced: In all these particulars, wee are as farre asunder, as euer wee seemed to agree in the generall.

What wee meane by the word in the Sacrament.

I leaue to meddle with any other sect, but will deale with the Papists onely, because we haue most to do with them: And first of all we are to vnderstand, what wee meane by the word, & what they meane by it. We by the word (as I haue said) vnderstand the whole institution of Chr. Iesus, whatsoeuer he said, or did, or cõmanded to bee done, without adding, or diminishing, or alteration of the meaning, or sense of the word: This we mean by the word in the Sacramẽt

Now, what vnderstand the Papists by the word? They preach not the institution of Christ, nor take the whole institution, as he left it. But in place thereof, they select, and chuse out of his institution, foure, or fiue words, & they make the whole vertue of the institution, to consist in the foure, or fiue words. And it were nothing, if they would content themselues with these words, because they are the words of the institution. But they adde to the words, they take from the words, & alter the meaning of the same words, at their pleasure. That yee may knowe this; In their Masse, which they call the Lords Supper, I will let you see the substance of it: I will diuide their Masse, into substantiall, & accidentall things. To the substance of the Masse, there are three things required. There must of necessitie be a priest, i. such a one, as takes vpon him the office of our Mediator, Chr. Iesu. to intercede between God, & man. Secondly, to the substance of the Masse, is required, that the Priest offer the bodie, and blood of Christ. We come here to receiue the same things: There the priest offers them to God the father. Thirdly, By this worke (say they) they obtaine al good things: by

What the Papists vnderstand by the word in the Sacrament.

this work wrought, they obtaine remission of sinnes, as well to the dead, as to the quicke; but in speciall, they obtaine remission of sinnes to the priest, who is the distributer, and to him, to whom, the priest applieth that sacrifice: And as for the rest of the Church who are absent, they obtaine this remission of their sinnes, by this work generally. These three things are necessarie, to the substance of the Masse: As for the accidents, that must concurre to the making of a Masse, They are of two sorts: Some of them are alwaies necessarie, without the which, that action cannot bee: againe, some are not necessarie, and the action may bee without them, but not without a deadlie sinne: These things that are necessarie, concerne partly the priest, and partly the action it selfe. The accidents that are necessarie to the priest, are of two sorts: One sort are such, as without the which, hee cannot be a priest; The other sort such, without the which, hee cannot bee free from deadly sin. The things without the which he can not be a priest, are these: Except he have a power giuen of his Bishop to consecrate, which power is iustified by the vnction, &

shauing

ſhauing of his crowne: Except again, he haue power to ſpeake, and that the roofe of his mouth be whole, that he may ſpeak, hee cannot bee a prieſt: Theſe two are alwaies neceſſarie, and concurre to the perſon. Other things againe, are not ſo neceſſarie; as, that the prieſt muſt be free from ſuſpenſion, from curſing, deadly ſinne, and all Eccleſiaſticall pain, & cenſures. Theſe things are neceſſarie to the perſon. There are again, two things neceſſary to the action: One ſort, without the which the action cannot bee; without the Lords prayer it cannot bee, without the fiue words of the inſtitution, it cannot bee: Other things againe, are not ſo neceſſarie; as, the conſecration of the place, where the Maſſe is ſaid, The Altar ſtone, The bleſsing of the Chalice, The water, The ſinging, he that ſhould helpe to ſay Maſſe, and the reſt. So they and wee, in no ſort agree concerning the word, what is meant by it. The ſecond point is, how this word ought to be intreated, wherein wee are as farre aſunder: we ſay, the word taken as hath beene ſaid, for the whole inſtitution, ought to be intreated, after this manner. Firſt, there ought to be a lawfull paſtor, who hath his calling

of God, to deliuer it. And this past or ought to deliuer the word lawfully; what is that? hee ought to preach it, to proclaime it publikely, with a plaine speech to denounce it: hee ought to open vp, and declare, all the parts of it, what is the peoples part, and what is his owne part, how he ought to deliuer, and distribute that bread, and that wine, how the people ought to receiue, at his hands, that bread, and that wine, to inforce their faith, how they ought to receiue Christs bodie, and bloud, signified by that bread, and that wine. As also, hee ought to teach them, how they should come with reuerence, vnto that Table, and communicate with the pretious bodie, and blood of Christ: This hee ought to doe, in a familiar language, that the people may vnderstand him, that they may heare him, that they may perceiue, and lay vp in their hearts, the things that hee speakes. For what auaileth it you, to heare a thing whispered, and not spoken out: or if it be spoken out, what auaileth it you to heare it, if yee vnderstand it not? For, except yee heare Christ, in a familiar, and plaine language, yee cannot vnderstand; and except ye vnderstand, it is impossible

for you to beleeue: and without beleefe, there is no application of Christ: and except yee beleeue, and apply Christ to your selues, your comming to the Sacrament is in vaine. So of necessitie, if this Sacrament be lawfully handled, The pastor must preach the institution of Christ, that it may be heard, and in a familiar language, that it may be vnderstood, in such sort that the faithfull people may be informed how to receiue, and the Minister may knowe his part, how to deliuer, and distribute. This I say, should bee the right handling of the holy institution of this Sacrament.

Now what do they? in place of a Minister, pastor, or Bishoppe (call him as you please) who is lawfully called of God; they substitute a priest, surrogate an hierling, who hath no calling, or office now, in the church of God. For the office of a priest, as they vse their priesthoode, is no other thing, but the office of Christ Iesus, the office of the Mediator, betwixt God and vs: for they make their priests dailie to offer vppe Christ Iesus, to the Father. Now this is the Mediator, Chr. his office, that he did it, once for all, once for euer, saith the Apostle: so that they haue no

entrance, to doe this ouer againe: And in respect, that their priests do this againe, which Christ hath done alreadie, they doe it without cõmand, they haue no warrant in the word of God. And if they had warrant, for their calling, in the word of God, yet they handle the Sacrament amisse: for whereas they should speake forth cleerely, they whisper, and they coniure the Elements, by a certaine kind of whispering, Wheras they should speake it, in a knowen language, that the people may vnderstand: They speake, in an vnknowen language: and though they spake it, in a known & familiar tongue, yet in that they whisper it, the people cannot be the better. And what shall I say? Seeing they thus handle the word, though it be the verie institution it selfe, yet they so spoile it, in the handling, that it is not a holy Sacrament. Then we differ as much in the second poynt, how that word ought to bee handled, and intreated.

The third head in controuersie.

Now the third point is, what vertue this word hath, how farre the vertue of this word extendeth it selfe: In this point, we grant & acknowledge, that the word hath a vertue: and the word taken, as hath bin

said

ſaid, worketh ſomewhat, euen towards the ſame elements, of bread, and wine; for wee acknowledge, that thoſe elements, by the vertue of this word, are changed, not in their ſubſtance, and naturall properties: But wee grant, that the elements are changed, in a quality which they had not before; In ſuch ſort, that theſe elements, are taken from the common vſe, whereunto they ſerued before, and by the inſtitution of Chriſt, they are applied vnto another holy vſe. Marke, how farre the holy vſe differs from the common vſe, there is as great difference, betwixt the elements, this day in the action, and the thing that they were yeſterday: For I grant, that the elements are changed; & yet this change, proceedeth not, of the nature of the elements, from an incloſed vertue, ſuppoſed to bee in the words, nor from the whiſpering of the words: but it proceeds, from the will of Chriſt, from the ordinance, & appointment of Chriſt, ſet downe in his owne inſtitution: for that thing is holy, which God calleth holy, and that thing is profane, which God calleth profane.

To let you vnderſtand, how theſe ſignes are made holy, it is neceſſarie, that theſe

two

How the elements are sanctified.

two things bee considered. First, what hee is that makes them holy, whether God, Angell, or man. Secondly, whoeuer he bee, that maketh them holy, by what meanes, & way, he maketh them holy. And by the consideration of these two, wee shall come to the consideration, and right viewing of the sanctification of the Elements.

For the First, wee say, that God is onely hee, that may make a thing which was cōmon, to be holy. So we say, that God by his will and ordinance, declared, and set downe, in his word, hath made the things, that were common, by his appoyntment to bee holy. As for the way, and meanes whereby they are made holy, it is the word of God, the institution of Christ, the will of Christ, declared in his institution, that maketh them holy. For the preaching, and opening of the word, and institution of Christ, letteth vs see, that god hath made these things holy: and not onely, that hee hath made them holy, but letteth vs see an holy manner, how they should be vsed, in what place, at what time with what heart, & to what end. So it is the wil of Christ, declared in his institution, wherby the things that were common before, are now made holy. There are two o-

therthings alſo, which make the ſame elements, holy: & theſe two, are vſed in this inſtitution. There is praier, & thankſgiueing, which make the creatures of God to our vſe, holy: whereas otherwiſe, if we receiue the good creatures of God, like dogs, & thank him not for them, it is a ſure token that they were neuer ſanctified to our vſe.

By prayer we obtaine grace, & ſtrength from God, to vſe the creatures, and this whole action, holily & lawfully, as it ſhold be. And therefore not onely, in this holy action, ſhould we begin with God, with inuocation of his name, but in all actions in the world, we ſhould begin in the name of God. So it is the wil of God, praier, and thankſgiuing, conioined with the elemēts, that make them holy. All theſe three, contained in the action of the Lords Supper, make the Seales holy: For, beſide the wil of God, declared in the inſtitution, In the Lords Supper, we vſe inuocation, and in this inuocation, we vſe thankeſgiuing. The elements are not made holy, by the word of God onely, but by the vſe of praier & thākſgiuing, which three, are the onely means, whereby theſe things are ſanctified.

Now, to expreſſe, and laie foorth, the

The word of blessing and thanksgiuing vsed indifferently, the one expressed by the other.

the sanctification of the Elements: The Euangelists, and the Apostle *Paul*, vse indifferently the word, *To blesse*, and *to giue thankes*, and commonly they put, the one for the other: For yee may see, that *Marke*, and *Paul*, vse the word *Blesse*: *Mathew* and *Luke*, vse the word *to giue thankes*, and all in one signification: And *Marke* himselfe in the 14. of his Gospell, 22. verse, speaking of the same action of the Lords Supper, vseth the word to *Bless*, and in the 23. verse, he vseth the word to *Giue thanks*, and both in one signification, to let you see, that the Apostle, Christ himselfe, and the Euangilists, vse the word to *Blesse*, and to *Giue thankes*, indifferently, to signifie the sanctification, and consecration of the elements. Except, ye take the one for the other, it will bee hard to gather anie good meaning out of the Apostles words: for I remember the Apostle, 1. Corin. 10. 16. sayth: *The Cup of blessing, which we blesse*, what is that? I take the word to signifie, as I haue said, *which wee blesse*, that is, which wee sanctifie, and prepare by blessing. So, to blesse, and to giue thankes in the Lords Supper, signifie no other thing, but to sanctifie: otherwise

wiſe, if ye take the word, in another ſignification, yee ſhall fall into an error: and and why? God is ſayde to bleſſe, and man is ſaid to bleſſe: God is ſaid to bleſſe, when hee giueth good things vnto his creatures, for Gods bleſsing is euer effectuall; and therefore hee is ſaid to bleſſe, when he giueth good things. Man againe, is ſaid to bleſſe either priuately, or publikely, when hee craueth bleſsing, at the hands of God, to anie man; when hee bleſſeth, in the name, and at the commandement of God, anie perſon, or people: Now, if yee aſcribe bleſsing, in any of theſe two ſignifications to the cuppe, it is amiſſe: for wee vſe neyther to craue a bleſsing, to inſenſible elements; nor yet to bleſſe them, in the name of God: And God vſeth to giue good things, to the ſonnes of men, and not to inſenſible creatures: Therefore we muſt needes vſe the word, *Bleſſe*, in the third ſignification. *The cuppe of bleſsing, which wee bleſſe*, that is, which wee ſanctifie, and prepare by bleſsing: Thus farre wee vnderſtand, for the ſanctification of the elements.

Nowlet vs ſee, how they ſanctifie the ele-

elements, & what is the forme of their consecration, so far as I vnderstand of it, it consisteth in these fiue words: *Hoc est enim corpus meum*: It stādeth in these fiue words, and in the whispering of them; for if you whisper them not, ye lose the fashion of incantation: for the thing which we call sanctifying, they call whispering: And the whispering of those fiue words, they call the consecratiō of the elements: And whē the words are after this manner whispered, they presuppose, such a secret, & mōstrous vertue, to be inclosed in the syllables, That the vertue, & power which floweth from the words, is able to chase away wholly, the substance of the bread, so that the very bread, & substance of it, is altogether destroied, by this power: Secondly, that this power which floweth from these words, is able to fetch, & pull downe an other substance, to wit, the flesh, & blood of Christ Iesus, that sitteth at the right hand of his father, & is able to put it within the compasse of that bread: This is a strange and a great vertue, that, not only wil ouerthrowe that substance, but put it within the compasse of that bread. The same fiue words, whispered in this maner, haue such a mon-

strous

ſtrous operation, ſay they, that they are able, both to chaſe away the one ſubſtance, to pull downe an other, and to put it, within the compaſſe of that bread. We altogether denie, That there is ſuch a vertue in theſe words: for, as I haue ſaid before, wee denie not, that the word hath a vertue, but denie that there is ſuch a vertue incloſed in the words: wee denie the qualitie of the vertue, or that it floweth, from ſuch a fountaine. For, we grant, that the word hath a vertue; there is neuer a word, that God ſpeaketh heere, but it hath a vertue ioyned with it: but wee deny, that this vertue is incloſed in the ſyllables, in the whiſpering, or pronouncing of the words: for if there were ſuch a vertue, and power incloſed in the ſyllables, by the ſame reaſon it ſhould follow, that there were a vertue in the figure, and ſhape of the letter, that makes vp the words. Now, there is no man wil think that there is any vertue in the figure, or ſhape of the letter: and there is as little vertue in the ſyllables or pronouncing of the words themſelues. So wee denie, that there is anie vertue incloſed in the ſyllables, or reſident in the word. But wee ſay, that there is

a power conioyned with the word, and this power is not resident in the word, but is resident, in the eternal word, in the essential Word whereof *Iohn* the Euangelist makes mention. Cap. 1. *The word which was from the beginning*, that is, the sonne of God Christ Iesus: wee say, there is not a drame weight of this vertue, and power resident in any creature that euer God created, but it is onely resident in Christ Iesus: And therefore there floweth no vertue from the sillables, nor from the words that are spoken, but from Christ, and his spirit, who giues the vertue to those words. So wee differ in this; we say that there is not anie vertue resident in the sillables, wee say that the sillables, and pronouncing of the sillables, work nothing: but wee say that the vertue is resident in the person of the sonne of God, and hee workes by his owne word.

Now wee say that there cannot be such a monstrous change, as to say the whispering of so manie wordes, should change the owne substance of the bread, pull down the substance of the bodie of Christ, and put his bodie in so narrow a compasse, wee say that cannot bee. And this I shall proue,

proue by these three rules; namely, By the veritie of the flesh of Christ Iesus; By the articles of our Beliefe; And by the true end of the institution of this Sacrament. And so we shall see, by Gods grace, the infinite absurdities that follow vpon their opinion.

Refutation of the doctrine of trāsubstantiation, by 3. sorts of arguments.

The first principle that I lay, is this; Seeing that Christ Iesus, the Sonne of GOD; in the time appointed, tooke true flesh of the wombe of the Virgin, and vnited himselfe with our nature in one personall vnion; to the end that our nature, which fell altogether from integritie in the first *Adam*, might recouer the same in the second *Adam*: yea, not onely the same, but so much the greater, as our second *Adam* excells the first in all degrees: And in respect hee tooke on him a body, like vnto ours in all things (sinne excepted) of necessity it must follow, that the definition of a true body, and the inseparable properties thereof, must be competent to him. But these are the inseparable properties; namely, to be in one certaine place, to be finite, circumscribed, visible, and palpable: for all these concurre (*quarto modo*, as the Logicians say) to a body; so that they cannot

The first sort of argument.

be ſeparate from the ſubiect, without the diſtraction thereof. Then I reaſon on this manner; *A true humane body, is in a certaine place; Chriſt Ieſus body, is a true, humane body: therefore it is in a certaine place.* I call a place, a certaine condition of an inſtrumentall bodie, whereby it commeth to paſſe, that where-euer the body be, of neceſsitie, it is limited within that place; and vvhile it is there, it cannot bee elſewhere.

If you would haue the probation of my Propoſition from the Doctors, read *Auguſtine* to *Dardanus*, ſpeaking of this ſame body of Chriſt. Take avvay a certaine roome from the bodies, and they ſhall be in no place; and if they be in no place, they are not. The ſame *Auguſtine*, writing vpon *Iohn*, in his 30. Treatiſe, ſaith, The body in the which the Lord did ariſe, of neceſsity muſt be in a place; but his diuine efficacie and nature, is diffuſed euery where. And in his third Epiſtle, he ſaith, How much ſoeuer the body be, or how little ſoeuer the body be, it behoues to occupy the bounds of a place. And, beſides theſe, the hiſtory of the *Acts* proueth moſt euidently Chriſt his body to be in a certain

place,

place: as *Acts* 3. 21. the words are these; *Whom the heauens must containe, vntill the time that all things be restored, vvhich God had spoken by the mouth of all his holie Prophets.* Though I need not to insist in the probation of these things, yet I proceede. Secondly then I reason after this manner; A humane body is finite, and circumscribed; but the body of Christ is a humane body. What warrant from the Doctors haue I for this? I leaue many purposely, & will alleage onely *Augustine*, who writing to *Dardanus*, *Beliene* (saith he) *Christ to be euery where, in that he is God; but onely to be in heauen, according to the nature of a true body.*

And in his 146. Epistle, *I beliene*, saith he, *the body of Christ to be so in heauen, as it vvas on the earth, vvhen hee vvent vp to heauen.* But it was circumscribed in a certaine place on the earth. *Ergo*, it is so in the heauen. And consequently, it cannot be in the Masse-bread, and in heauen both at one time. The last reason is this: A humane bodie is visible, and palpable; but Christ hath a humane body, and hee is corporally present, as they say: therefore Christ his body is visible, and palpable.

I proue my Propoſition, by Chriſt his owne words, taken out of *Luke* 24. 39. In the which place, to perſwade the Apoſtles of the verity of his body, and to proue euidently, that it was not fantaſticall, hee veſeth the argument taken from theſe two qualities, and he commands his Apoſtles to feele, and ſee; giuing them thereby to vnderſtand, that as theſe two ſenſes are the moſt certaine of all the reſt: ſo are they moſt able to diſcerne, whether hee was a body, or a ſpirit. As if he would haue ſaid, If I be viſible, and palpable, ye may be out of doubt that I haue a true body. For as the Poet ſaith, which *Tertullian* citeth alſo to this ſame purpoſe; *Tangere enim, et tangi, niſi corpus, nulla poteſt res.*

By theſe arguments, it may be euidently ſeen, how this Tranſubſtantiation, may no way ſtand with the verity of the bodie of Chr. Ieſus: And as it fights with the fleſh of Chriſt Ieſus; ſo it repugnes directly, the articles of our faith. For, in our Belieſe, we
Second ſort of argumẽt. profeſſe, that Chriſt aſcended out of this earth, to the heauen, where hee ſits at the right hand of the Father, vvhere hee gouerns, and directs all things in heauen and earth, from the which place, he is to come

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at the last day, to iudge the world.

This article teacheth vs, that hee hath changed his dwelling, vvhich hee had amongst vs, on the earth, and is ascended into the heauens, where he sits at the right hand of his Father, and shall remaine there (according to the testimony of *Peter*, which I cited out of the *Acts* 3. 21.) vntill the last day. If hee sit at his Fathers right hand, and be to remaine in heauen vntill the last day, thē is he not corporally in the bread. But the article of our Beliefe, saith, That he sitteth at the right hand of his Father: and *Peter* saith in that place, that the heauens must containe him vntill the last day. Therefore, this Transubstantiation, is directly against the articles of our Beliefe, & the manifest place of the Scripture.

Thirdly, it is opposite vnto the end, wherefore this Sacrament was instituted, & this is most euident: for the end of the Sacrament is spirituall, as the effect that floweth thereof, is spirituall, and the instrument, whereby this spirituall food is applyed to vs, is also spirituall. But from a naturall, and corporall presence, a spirituall effect can neuer flowe: therefore the corporall, and naturall presence of the Third sort of argumēt,

body and bloud of Christ Iesus, repugnes directly the end of this Sacrament: for the corporall presence, must haue a corporall eating: of this eating, followeth a digestion in the stomacke: and the thing that is digested in the stomack, is neuer able to feed my soule to life eternall. So this corporall presence, must euer tend to a corporall end; which is directly contrarie vnto the end wherefore this Sacrament was instituted.

Other arguments vnto the same effect.

Further, if the bread were transubstantiate, it should become the thing signified; if it become the thing signified, this Sacrament should want a signe, and so it should not be a Sacrament: for euery Sacrament, as yee haue heard, is a signe. Now, to say that the accidents of true bread, as the colour, and the roundnesse of it, that they may serue as signes, that is more then folly: for, betweene the signe, and the thing signified, there must be a conformity: but there is no conformity betweene the accidents, and the body and bloud of Christ Iesus. For if that were so, the accidents behoued to nourish vs corporally; as the body and bloud of Christ Iesus, is appointed to nourish vs spiritually.

Againe,

Againe, if the bread become the body and bloud of Christ Iesus, it should follow, that he had a body without bloud; for hee hath instituted another signe besides, to represent his bloud. Also, if there had been such a wonderfull thing as they speak of, in this Sacrament, there would haue been plaine mention made thereof in the Scripture: for, God himselfe works neuer a notable worke, but he declares it, either openly, or more secretly in the Scripture, that thereby hee may be glorified in his wonderfull works. As yee may read in the Euangelist *Iohn*, 2.8. where the vvater was changed into wine; *Genes.* 2. 22. where the rib of *Adam*, was changed into *Heua*: *Exodus* 7. 10. where *Aarons* rodde was turned into a Serpent: there ye see, that changing is manifestly expressed. Therefore I say, if there had bin such a monstrous change in these elemēts of the Supper as they affirm, the Scripture would not haue concealed it, but expressed it: but in respect there is no mēction made of this change in the Script. therfore there is no such change in this action. Further, if there were such a change, as they say, either it is before these words of consecration be spoken, or followes after

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the ſame words be ſpoken. If the change be before the words of the cõſecration be ſpoken, the conſecration is ſuperfluous, & their Propoſition is falſe: if the change be after the words be ſpoken, *This bread is my body*, their Propoſition is falſe alſo; becauſe the word *bread*, is ſpoken, before the laſt ſyllable of their fiue words is pronounced. Theſe, and infinite moe abſurdities, follow of this doctrine.

And yet they obſtinately perſeuer, and vrge vs with the letter, affirming that the words of Chriſt are ſo plaine, that they admit no figure. They would haue ſpoken more aduiſedly, if they had ſought counſell of *Auguſtine*, to haue diſcerned between a figuratiue ſpeech, and a proper ſpeech: for he, in his third booke, and 16. chapter of Chriſtian doctrine, ſpeakes after this ſort; *If the ſpeech*, ſaith hee, *ſeeme to commaund a wickednes, or miſcheife, or to forbid any happineſſe, or any vnprofitable, it is not proper, it is then figuratiue.* And he adds for an example, a place out of *Iohn* 6. 53. *Except*, ſaith our Sauiour, *ye eate the fleſh of the ſonne of man, and drinke his blood, yee haue no life in you.* Whereunto *Auguſtine* addeth: *This ſpeech*, ſaith he, *ſeemeth to cõ-*

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maund a miſchiefe; therefore it is a figurative ſpeech; vvhereby wee are commanded to cõmunicate with the ſufferings of Chriſt Ieſus, and with gladnes to keepe in perpetuall memory, that the fleſh of the Lord, was crucified, and wounded for vs. For, otherwiſe, it were more horrible (as the ſame *Auguſtine* maketh mention in the ſecond booke againſt the Aduerſaries of the lavv) to eate the fleſh of Chriſt Ieſus really, then to murther him; and more horrible to drinke his bloud, then to ſhed his bloud. Yet notwithſtanding, they are not aſhamed ſtill to hold & maintaine, that thoſe words ought to be taken properly. So that it appeareth, that of very malice, for contradiction ſake, to the end onely that they may withſtand the truth, they will not acknowledge this to be a ſacramentall ſpeech. For they are compelled; will they, nill they, in other ſpeeches of the like ſort, to acknowledge a figure: as, *Geneſ.* 17. 10. Circumciſion is called the Couenant; and *Exod.* 12. 11. the Lamb is called the Paſſouer; and *Matth.* 20. 22. the Cup is called his Bloud; and *Luke* 22. 20. the Cup is called the new Teſtament; and 1. Cor. 10. 4. the Rock is called Chriſt. All theſe

ſpeeches

ſpeeches are ſacramentall, and receiue a kinde of interpretation: yet they maliciouſly preaſe to deny vs this, in theſe words (*Hoc eſt corpus meũ*) which they are compelled to grant, in the reſt, as eſpecially, where *Paul* calleth the rock, Chriſt.

Now, when they are driuen out of this Fortreſſe, they flie as vnhappily to the ſecond: namely, That God by his omnipotencie, may make the body of Chriſt, both to be in heauen, & in the bread, both at one time. *Ergo*, ſay they, It is ſo. If I denyed their conſequent, they would bee much troubled to proue it. But the queſtion ſtandeth not heere, Whether God may do it, or not: but the queſtion is, Whether God will it, or not; or may will it, or not. And we ſay reuerently, that his Maieſtie may not will it: for, though it be true, that hee may many things which hee will not, yet it is as true, that there are many things, vvhich hee may not will, of the which ſort this is: and theſe are reduced to two ſorts.

Firſt, hee may not will thoſe things vvhich are contrarie to his nature: as to be changeable, as to decay, and ſuch others: for, if hee might will theſe things,

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they ſhould not be arguments of any puiſſance, or of any power; but rather, certaine arguments of his impotencie, and infirmitie. And therefore, though hee may not will theſe things, hee ceaſeth not to be omnipotent; but ſo much the rather, his conſtant and inuincible power is knowen.

Secondly, GOD may not will ſome things, by reaſon of a preſuppoſed condition: as, ſuch things, whereof hee hath concluded the contrarie before; of the which ſort, is this, which is now controuerted. For, ſeeing that GOD hath concluded, that a humane bodie, ſhould conſiſt of inſtrumentall parts, and therefore to be comprehended, and circumſcribed within one, & the owne proper place: and alſo, ſeeing hee hath appointed Chriſt Ieſus to haue the like bodie, and that, not for a time, but eternally: in reſpect of this determined will (I ſay) God may not will the contrarie, now; either to abolliſh this bodie, which he hath appointed to be eternal, or yet to make it at one time, in reſpect of one thing, a body, & not a body, quantified, & not quantified, finite, and infinite, locall, & not locall: for to will theſe things,

which

which are plaine contrary in themselues, he may not, no more thē it is possible for him to will a lye. So, it may be seene of all men, that wee preserue the omnipotencie of God; & with reuerence from our harts, acknowledge him onely, to be onely omnipotent: and we desire all men, to esteem them as Calumniators, who abuse the eares of the simple ones, to perswade them the contrary of vs.

They are not content with this: but they say, That God may will a contradiction, & make both the parts to be true at one time. And to proue this, they wold bring in the Miracles which God works: as if they wold say, Euery Miracle includes a contradiction. As for example; God made a Virgine to beare a sonne, they thinke this vvorke brings with it a contradiction. To beare a sonne, say they, is the one part of the contradiction, and to be a virgine, is the other part of the contradiction. This worke is a miracle, but it implieth no contradiction: for, concerning the holy virgins conception, therein is no contradiction. There was a miracle indeed, that a virgine should beare a son, contrary to the course of nature: for, to be a virgine, and yet to

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haue a child, are not contradictory, if shee haue conceiued, and brought forth by miracle, as did the blessed virgin: But to be a virgine, and not a virgine, at one time, this is the contradiction. So Christ his body, to be visible and inuisible, locall and not locall, at one time, is in euery respect the like contradiction; and therefore impossible to be true.

Their other example, of Christ his entering in, the doores beeing closed, and shut, vvhat appearance of contradiction hath it? Can they proue that hee entred through the doores? And if he did, then was there an alteration of qualities, & that by miracle, either in Christ his body, or in the doores; but no contradiction in nature, vnlesse you knowe not what a contradiction is.

Their third and last example, of the fire in *Nabuchadnezzers* Ouen, which consumed the ministers, but hurt not them that were in the midst of it, appeares to be of no weight, by that which hath already beene answered. They imagine, as appeareth, that in euery miracle, a contradiction is implyed: vvhich is absurd. If they can proue, that this fire was both hot & cold, then

then they say something to the purpose: but that it burnes vp some, and hurts not others, is no contradiction; because by miracle the force therof was represſed. So this second ground is sure; God may not will that thing, which implyeth a contradiction. But so it is, that the reall presence of the bodie of Christ in the Sacrament, implyeth a contradiction; for, it makes the body of Christ, visible, and inuisible; compast, and not compast, at one time: therefore, GOD may not will such a thing.

Their last refuge.

VVhen they are driuen from this, they make their last refuge a peremptorie defence in their owne opinion: for, they say; Christ his bodie is freed from physicall rules: for, Theologie is not subiect to physicall rules. It is a very ill gathered consequence, to say, that vvee subiect Theologie to Physick, because that vvee (first, according to Theologie, vvhich is the law of GOD; and next, according to Physicke, vvhich is the law of Nature) defend the naturall properties, of the true, and naturall bodie of Christ Iesus. Then I grant this, that Theologie is not subiect vnto Physick; vvhat of this? *Ergo*, Christ his

his body is freed from phyſicall rules. How followes that I pray you? By vvhat law may yee free, or can yee free the bodie of Chriſt? By the law of Nature, yee cannot; for hee was made of the ſeede of *David*, and tooke on him true fleſh, of the vvombe of the Virgine: And farre leſſe by the law of GOD, which is Theologie: for yee knowe, that Chriſt was appointed from all eternitie, to take on him our nature, & to becom true man.

Indeed it is true, that the law of GOD, cannot be ſubiect to the law of Nature; for the law of Nature, floweth from the law of GOD, as out of the owne ſpring: but it is as true, that if yee take Chriſt his body, from the law of Nature, yee ſhall free it alſo from the law of God. For, I affirme, that the Scripture, ſo conſents with the law of Nature, that if yee denie the one, yee ſhall denie the other; and if yee admit the one, yee ſhall admit alſo the other. Therefore, if they looke vvell about them, they ſhall finde the beame to bee in their ovvne eye: for, they peruert, both the lawe of GOD, and the law of Nature, by a nevv inuented phyſick of their owne.

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For, whatſoeuer he be, that attributes to one, and the ſelfe ſame body, naturall, and vnnaturall properties, vvhich directlie fight againſt themſelues; I ſay, that man peruerts both true Theology, and Phyſick. But they, to one and the ſelfe ſame body of Chriſt Ieſus, attribute naturall, & vnnaturall properties: therefore it is they, that peruert both the vſe of true Theologie, and the order ſet downe, and eſtabliſhed in Nature.

Would you knowe the reaſon of my Propoſition? I ſay, it behoueth as well in Theology, as in Phyſick, of neceſsity, one of the contrary enunciations to be falſe. But once to make an end vvith them, I will aunſwere their laſt refuge. Thus they reaſon; A glorified body, is not ſubiect to phyſicall rules: but Chriſt his body is glorified; therfore it is not ſubiect to phyſicall rules. Firſt of all, before wee anſwer directly, wee muſt conſider wherein ſtandeth the glorification of a body, and then the anſwer will be eaſie.

The Apoſtle *Paul*, 1. *Cor.* 15. 42. ſpeaketh after this manner; *So alſo*, ſaith hee, *is the reſurrection of the dead. The body is ſowen in corruption, and is raiſed in incorruption:*

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It is ſowen in diſhonour, and is raiſed in glorie. It is ſowen in weakneſſe, and is raiſed in power. And a litle after: *This corruption, muſt put on incorruption, and this mortalitie, muſt put on immortalitie.* By this cleare *Antitheſis*, *Paul* plainly deſcribeth the glorification of a bodie; for he oppoſeth theſe two, the vnglorified, and the glorified bodie: And to the vnglorified bodie, hee aſcribeth corruption, ignominie, infirmitie, carnalitie, and mortalitie: To the glorified bodie, hee attributes incorruption, glorie, power, ſpiritualitie and immortalitie: Of this oppoſition, we may gather eaſily, what the reſurrection, and glorification, brings to the bodie. In a word, by them, wee ſee, That the bodie is onely ſpoyled of corruption, ſhame, infirmitie, naturalitie, and mortalitie. And it becomes onely ſpoyled of all the infirmities of our nature, that it may be clothed, with a more glorious apparell: as, with incorruption, power, glorie, ſpiritualitie, and immortalitie. Wee ſee then, That this glorification imports a chaunge indeed; but I beleeue no man will bee ſo mad, as to thinke this change to bee made in the ſubſtance: for if that were ſo, the old ſubſtance be-

houed to decay, and a new should arise: but wee heere no such thing in this discription, and as little is the change made in the quãtitie: for wee find no word, eyther of augmentation, or diminution of any substãce, which behoued to be, if it were in the quantie: The most that we can perceiue, This mutation consistes in the qualities, by the which, the bodie casteth off the old coate of infirmitie, and cloatheth it selfe, with the coate of glorie: for Christ after hee did arise, hee both went, and came, was seene, and touched. Of the things before deduced, it cleerely followeth, That in respect the glorie of the bodie of Christ, hath wrought nothing in his nature, and substance, and consequently in his naturall dimensions, neyther yet in any other essentiall propertie, That therefore the glorification of his bodie, freeth it not, frõ the rules of Physick: For, so long, as that nature of a true bodie remaines, there are no supernaturall gifts, whereby it may be glorified, were they neuer so high, so farre as they may be gathered out of the scriptures, that may hurt eyther the nature, or the naturall propertie of it: For there is no gift nor qualitie, that may hurt nature,

but

but that gift, that is against nature. But the supernaturall gift, is neyther vnnaturall, neyther yet against nature: Therefore it cannot hurt, nor impaire nature: And my reason is this; Those gifts that decore, and beautifie nature, they cannot hurt, nor impaire nature: But all supernaturall gifts, beautifie, and decore nature; Therefore, they cannot take away, neyther nature, nor yet the naturall property.

They leaue vs not so: but out of this doctrine of *Paule*, concerning the glorification of the bodie, they drawe an obiection to presse vs withall. *Paul* grants, that a glorified bodie, is a spirituall bodie: but a spirituall bodie, is an inuisible bodie; Therefore a glorified bodie, is inuisible: and by consequence, the bodie of Christ is inuisible.

Though the argument be not formall: yet to be short, I denie their assumption: for if there were no more but that word, bodie, that word might be an argument, that the spiritual bodie, is not inuisible. But yet to open the matter more cleerely, according to the meaning of Saint *Paul* in that place: Saint Paul in a word as it were, in the 44. vers. of that Chap. sheweth the change,

that shall be in the qualities of the bodie, by the resurrection: For he saith, that our naturall bodies, shall become spirituall bodies: and then, in the next verse immediately following, hee expoundeth these two qualities: for in the 45. verse, That is called a naturall bodie sayeth hee, which is maintained, and quickned by a liuing soule onely, such as *Adams* was. And againe, that is said to be a spirituall bodie, which together besides the soule, is quickned with a farre more excellent vertue, to wit, with the spirit of God, which descendeth from Christ the second *Adam*, vnto vs: Then according vnto this ground, I answere with *Augustine ad Constantium*: As the naturall bodie is not a soule, but a bodie: Euen so, the spirituall bodie, is not said to bee a soule, but a bodie. And by consequent, it is not inuisible: For the further explaining of this head, I will giue them onely one knot to loose, and so ende this point. Then I reason: Yf therefore Christs bodie, is naturally, and really in the Lords Supper, because that it is glorified: It followeth consequently, That when it was not glorified, it could not bee really present. But it was not glorified

when this ſupper was firſt inſtituted: Therfore it was not really preſent in the bread, at Chriſts firſt Supper. Yf his bodie was not really preſent, in the bread, at the firſt ſupper, it cannot be naturally preſent now. For whatſoeuer they vſe now in the adminiſtration of their Supper, or of their Maſſe, (call it as you will) according to their owne confeſion, they vſe it according to the ordinance, forme, and maner, that Chriſt Ieſus himſelfe vſed, in his firſt Supper: For they ſay plainely, in their diſputation at *Poyſie*, and in all the reſt of their works, That Chr. Ieſus, firſt, of all obſerued that forme, which they vſe in their Maſſe, & left it to his Apoſtles, and to their ſucceſſours, that they ſhould doe the like. And ſo by their owne words, they haue intangled themſelues, and crucified their Maſſe: what can they anſwere to this? They will not ſtand dumbe, I am ſure: for maintenance of their religion, they muſt ſay ſome thing. Thus they ſay, That though the body of Chriſt, which was locally preſent with the reſt of his diſciples, was not glorified, yet the body which hee exhibited in the bread, was glorified. They might as well haue held their peace,

and say nothing. For marke the words of the text, as they are written, Luke 22. 19. where it is said, *And he tooke the bread, and when hee had giuen thankes, hee brake it, and gaue to them saying, This is my bodie, which is giuen for you*: and Saint *Paul*, 1. Cor. 11. 24. hath these words, *Take, eate, this is my bodie, which is broken for you*. This relatiue, which, is relatiue to the bodie, which was exhibited in the bread: for according to their owne confession, those words are pronounced vpon the bread, & directed vnto it: But that same bodie was giuen, and broken for vs, that is to say, crucified, and broken with anguish and dolors. Then I reason after this sort: *To be crucified and broken with anguish and dolors, cannot nor wayes agree and conuene, with a glorified bodie: But the bodie that Christ exhibited in the bread, is said of the Euangelists, to be crucified, and broken for vs: Ergo, that bodie was not glorified.*

Now last of all, they are not yet content, but say, Christ can make the bread his bodie; And therefore, his bodie is really present. That Christ can make the bread his bodie, wee grant: for Christ being God, cannot doe whatsoeuer hee will: onely let them shewe, That Christ will make of reall

bread, his reall flesh, and then this controuersie will ende. Christ indeede, makes the bread his bodie, not really, but Sacramentally: For Christ hath not a bodie, made of bread; his bodie was made once of the pure substance of his blessed Mother: Another bodie then this, or ofther made then once, hath hee none: wherefore, all doctrine that teacheth Christs body to be made of bread, is impious, & hereticall. The Papists doctrine of reall presence, teacheth, That Christs bodie in the Sacrament, is made of bread, by changing the bread, into his bodie, through consecration: wherefore we may boldly, and and truly conclude, That their doctrine, of reall presence, is both wicked, & heretical. Now to cõclude this head: I beseech them, seeing that reason fails thẽ, That they fight not against God, for maintenance of a lie, how old soeuer it bee (for the diuel is olde enough, & yet he could neuer change his nature) But let them rather glorifie God, in cõfessing these speeches to be Sacramẽtal.

Then what is the reason, & ground, wherefore the Papists pull downe the substance of the body of Christ and the blood of Christ, and make the verie substance,

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The reason that moues the Papists to thinke that Chr. bodie cannot be present in the Sacrament, except it be really, carnally, and substantially present.

to be corporallie, reallie, and substantially in the Sacrament. The reason is this, Because they cannot see, by their naturall iudgement, nor can vnderstand, by their natural wit, the truth of this, to wit, how Christs flesh, and blood, can bee present in the Sacrament, except hee bee present to their corporall hand, to their corporall mouth, and stomacke. If they had the light to informe them, That Christ might bee present, in the Sacrament, and not to the hand, to the mouth, or stomack, they would neuer thinke of such a monstrous presence, as they imagine to be there. But beeing destitute of the spirituall light, they follow their naturall reasons, & make a natural, & carnal presence: So that ye haue this lesson to note from hence: There is no man, that hath not the spirit of God, to vnderstand this word, *This is my bodie*, but out of question, hee will doe as the Papists doe, that is, hee will vnderstand it carnally: And so they mis-knowing the right meaning of it, it is no maruaile, though they and we differ in this matter.

Obseruation.

For will you aske of a Papist, first if the true bodie of Christ be there, or if the true flesh, and blood of Christ be there: hee will

will say, it is there: will you aske him wherein? hee will say, in, and vnder the accidents of the bread, & wine, vnder the hew, and roundnes of the bread: will you aske him againe, by what instrument it is receiued? Hee will tell you, by the mouth, and stomacke, of the bodie: So, this is their grosse vnderstanding of the bodie, and blood of Christ. Will you aske of the *Vbiquiter*, if the true bodie of Christ be present? hee will say it is: will you aske, if it it be in, with, or vnder the bread? hee will answere, it is in the bread, *contentiné*, that is, the bread containes it: will you aske him, to what instrument, it is offered? hee will answere, that the bodie of Christ is offered, to the mouth of our bodie, and that the blood of Christ, is offered to the mouth of our bodie, as the Papists doe: Will you knowe of vs, how Christ Iesus his true bodie, and blood is present? wee will say, that they are spiritually present, really present, that is, present in the Lords Supper, and not in the bread: wee will not say, that his true flesh is present to the hand, or to the mouth of our bodies. But we say it is spiritually present, that is, present vnto thy spirit, and fayth-

The diuerse opinions concerning the presence of the bodie of Christ in the Sacrament.

full

full ſoule: yea, euen as preſent inwardlie, vnto thy ſoule, as the bread, and wine are preſent vnto thy bodie, outwardly: Will you aske then, if the bodie, and blood of Chriſt Ieſus, bee preſent in the Lords Supper? Wee anſwere in a word; They are preſent, but not in the bread, and wine, nor in the accidents, nor ſubſtance of bread, and wine. And wee make Chriſt to be preſent in this Sacrament, becauſe hee is preſent to my ſoule, to my ſpirit, and fayth. Alſo, wee make him preſent in the Lords Supper, becauſe I haue him in his promiſe, *This is my bodie*; which promiſe, is preſent to my fayth: and the nature of fayth is, to make things, that are abſent in themſelues, yet preſent: And therefore, ſeeing he is both preſent, by fayth in his promiſe, & preſent by the vertue of his holy Spirit, who can ſay, but that hee is preſent in this Sacrament?

How a thing is ſaid to be preſent and abſent.

But yet the word would be explained, what we mean by the word, preſent, how a thing is ſaid to be preſent, & abſent. And knowing this, yee ſhall finde all the matter eaſie. I ſay, things are ſaid to be preſent, as they are perceiued, by anie outward, or inward ſenſe, & as they are perceiued, by any

of

of the ſenſes, ſo are they preſent, & the further they be perceiued the further preſent: and by what ſenſe any thing is perceiued, to that ſenſe, it is preſent: As if it bee outwardly perceiued, by an outward ſenſe, that thing is outwardly preſent. As for example, if it be perceiued by the outward ſight of the eye, by the outward hearing of the eare, by the outward feeling of the hands or taſte of the mouth, it is outwardly preſent. Or if any thing be perceiued by the inward eye, by the inward taſte, & feeling of the ſoule, this thing can not be outwardly preſent, but it muſt bee ſpiritually, & inwardly preſent to the ſoul: So I ſay, euery thing is preſent, as it is perceiued. So that if you perceiue not a thing outwardly, it is outwardly abſent: and if ye perceiue not a thing inwardly, it is inwardly abſent. It is not diſtance of place, that makes a thing abſent, nor propinquitie of place that makes a thing preſent: But it is onely the perceiuing of any thing, by any of thy ſenſes, that makes a thing preſent; & the not perceiuing, that makes a thing abſent: I ſay, though the thing it ſelf were neuer ſo far diſtãt, if thou perceiue it by thine outward ſenſe, it is preſent vnto thee. As for example, my body,

and the ſunne are as farre diſtant in place as the heauen is, from the earth; and yet this diſtance ſtayeth not the ſunnes preſence from mee: why? Becauſe I perceiue the ſunne by mine eie, and other ſenſes; I feele it, and perceiue it by the heate, by the light, and by his brightneſſe: So if a thing were neuer ſo farre diſtant, if wee haue ſenſes to perceiue the ſame, it is preſent to vs. Then the diſtance of place, makes not a thing abſent from thee, if thou haſt ſenſes to perceiue it: likewiſe the neereneſſe of place makes not a thing preſent, be it neuer ſo neere, if thou haſt not ſenſes to perceiue it: As for example, if the ſunne ſhine vpon thine eyes, if thou bee blinde, it is not preſent to thee, becauſe thou canſt not perceiue it. A ſweete tune will neuer be preſent to a deafe eare, though it be ſung in the eare of that man, becauſe hee hath not a ſenſe to perceiue it: And a well told tale, will neuer bee preſent to a foole, becauſe hee cannot vnderſtand it, nor hath no iudgement to perceiue it: So it is not the neereneſſe, nor diſtance of place, that maketh any thing preſent, or abſent, but only the perceiuing, or not perceiuing of it.

Now

Now the word being made cleere, aske you, how the bodie of Christ is present? To giue our iudgement in a word, as yee haue heard from time to time, hee is present, not to the outward senses, but to the inward senses, which is fayth, wrought in the soule. For this action of the Sacrament, and of the Lords Supper, is partly corporall, and partly spirituall: I call this action, partly corporall, not in respect onely, that the obiects, that is, That bread, and that wine, are corporall, but also in respect, my mouth, whereunto these things are offered, the instrument whereby, and the manner how, these things are receiued, are all corporall, and naturall: I call the same action againe, partly spirituall, not onely in respect of Christ Iesus, who is the heauenly, and spirituall thing of the Sacrament, but also in respect of my soule, whereunto, Chr. is offered, and giuen, in respect the instrument whereby, and the manner how, hee is receiued, are all spirituall: for I get not Christ corporally, but spiritually: So in these respects, I call this action, partly corporall, and partly spirituall. How the bodie of Christ is present.

Now, confound not these two sorts of actions,

actions, The corporall, and naturall ſignes, with the ſpirituall thing, ſignified thereby: againe, confound not the mouth of the bodie, with the mouth of the ſoule. Thirdly, confound not the outwarde manner of receiuing, by the hand of the bodie, with the ſpirituall manner of receiuing, by the hand of the ſoule: And ſo it ſhall bee exceeding cleere to ſee, that each thing ſhall bee preſent, to the owne inſtrument; that is, The bodie of Chriſt, which is the ſpirituall thing ſignified, ſhall be preſent to the ſpirituall mouth, and hand: and the bread, and wine, which are the corporall ſignes, are preſent to the corporall mouth and hand. Then how is any obiect preſent? A corporall obiect, is corporally preſent: and an inward obiect, is inwardly preſent. Of what nature is the thing ſignified? It is of an heauenly nature. Then aske you, how is he preſent; He is ſpiritually, and heauenly preſent to the ſoule, and the mouth of the ſoule, which is faith. For it were a prepoſterous thing, to make the thing ſignified preſent to thy belly, or to the mouth or eye of thy body; for if that were ſo, it ſhould not be ſpiritually preſent: becauſe euery thing is preſent as it agreeth in it owne nature. Is it a bodily thing? it is

bodily present: & if it be a heauenly thing, it is spiritually present: So I thinke no man can doubt, how the bodie of Christ is present: hee is not carnally present, but spiritually present to my soule, and to faith, in my soule: Thus far concerning the manner of his presence.

Now the last part of our difference is this: wee haue to consider to whom the words ought to be directed, & pronounced: For we & the Papists differ in this last point; we say, that the words ought to be directed, & pronounced vnto the people, to the faithfull communicants. They on the contrary say, that the words ought not to be directed, nor pronounced to the people, but to the elements, & not to be cleerly pronounced, but whispered on the elements; So that if they be spoken to the people, or spoken openly, their charme auailes not. Now, I say, that as this holy action, is peruerted by them in all the rest, so they peruert it in this point also, in speaking that, to the dumbe elements, which they should speak to the people of God: For, I shall proue it cleerely, by three arguments taken out of the Scriptures, that the words ought not to be spoken, to the bread, but to the people of God. The last point in controuersie betwixt vs, and the Papists.

And

And first I say, The promises of mercie and grace, ought to be directed, and pronounced to them, in whom the Lord performs them, & makes them effectual: But so it is, That the promises of mercie and grace, are performed, and made effectuall, not in bread, and wine, but in faythfull men & women: Therefore these promises should be directed, to faythfull men & women. Now here is the promise of mercy & grace: *This is my bodie which is broken for you*: and this promise is made to no other thing, but to the faithfull, and so to them onely, it ought to bee directed. Secondly, wee haue to consider, That this Sacrament, seales vp a couenant of grace, and mercie. Now, with whom will God make his couenant of mercy, and grace? will hee make a couenant with a peece of bread, or any dumbe element: There is no man will enter into couenant with his seruant, much lesse, will enter into couenant with a dumbe element: So in respect this Sacrament seales vp a couenant, this couenant, of necessitie, must bee made with a faithfull soule, and in no wise with the dumbe element: and therefore, these wordes cannot bee directed to the ele-

elements. Thirdly, looke to the end wherfore this Sacrament vvas appointed. Is it not to lead vs to Christ? Is it not to nourish my faith in Christ? Is it not to nourish me in a constant perswasion, of the Lords mercy in Christ? Was this Sacrament appointed to make the elements, Gods? Not for if ye marke Gods purpose in this institution, yee shall finde, that Christ hath not ordained this institution, to nobilitate the Elements, to favour and respect the Elements, which were Bread, and Wine; yesterday, to be Gods to day. Wee on the contrary, say plainely, that the institution of Christ, respecteth not the elements, to alter their nature. Indeed, it is appointed to alter vs, to change vs; and to make vs more and more spirituall, and to sanctifie the elements to our vse. But the speciall end, is this, To make vs holie, and more & more to growe vp, in a sure faith in Christ, and not to alter the Elements, not to make them gods. And therefore, by all these three Arguments, it is evident, that the words ought not to be directed to the Elements, but to the people, and faithfull Communicants.

Now, to come to an end: There is one

Conclusion, with an exhortatiō.

thing, without the which wee cannot profit, let vs discourse neuer so long vpon the right vnderstanding of the Sacrament. Ye see now, how all that is spoken concerning the Sacrament, is grounded, and dependeth vpon faith. Let a man haue faith, be it neuer so little, hee shall get some hold of Christ, and some insight, in the vnderstanding of this Sacrament: but wanting faith, though a man endeuour himselfe to make the Sacraments neuer so sensible, it is not possible that hee can gette any hold of Christ, or any insight of him. For, without faith, we cannot be Christians: we can neither get a sight of God, nor feele God in Christ, without faith.

Faith is the onely thing, that translates our soules, out of that death and damnation vvherein vvee vvere conceiued and borne, and planteth life in vs. So, the vvhole studie, and endeuour of a Christian, should tend to this; To craue, that the Lord in his mercie, vvould illuminate his minde vvith the eye of faith, and that hee would kindle in his heart, a loue of faith, and vvorke in his hart, a thirst, and desire of the obiect of faith, & more and more, to thirst, and hunger, for the foode

foode of faith, that nouriſhes vs to life eternall.

Without this faith, (howſoeuer the naturall man, vnderſtanding naturally, would flatter himſelfe) ſurely, there is no bleſſednesse; but all his life is more then terrible miſery. For, what-ſoeuer it be that flatters, and pleaſeth thee now, be it a thought, or motion of the minde, or an action of the body, that pleaſeth thee now, without faith; the ſame very motion, cogitation, or action, ſhall torment thee hereafter.

So, without faith, it is not poſsible to pleaſe GOD; and whatſoeuer pleaſeth not GOD, is done to torment thee: Therefore craue mercie, for whatſoeuer motion, cogitation, or action, wherein thou haſt offended GOD; or, for the ſame, God ſhall offend, and torment thee. And to eſchew the offence of God, there is no meanes, but by true faith; therefore the ſtudie of a Chriſtian ſhould be, to grow in faith.

Now, by hearing of the word, thou getteſt faith; and by receiuing this Sacrament, thou obtaineſt the increaſe of faith; and hauing faith, the receiuing of the Sa-

crament shall be fruitfull: but, without faith, thou eatest thine owne condemnation. Then the whole study of a Christian is, to get faith; and this faith cannot be obtained with idlenesse, but by earnest prayer: therefore, let euery one of vs fall downe, and craue earnestly this faith, and the increase of it, whereby we may be worthy Receiuers of this blessed Sacrament; and that for the righteous merits of Christ Iesus. To whom, with the Father, and the holy Spirit, be all honour, praise, and glory, both now, and euer,

Amen.

THE

THE FOVRTH *Sermon, vpon the preparation* to the Lords Supper.

1. Cor. 11. 28.

Let euery man therefore examine himselfe, and so let him eate of this Bread, and drinke of this Cup.

THough the doctrine of our triall, and due examination (well-beloued in Christ Iesus) ought goe before the doctrine, and receiuing of the Sacrament: yet notwithstanding, seeing that preparation is alwaies, at all times, as well necessary for the hearing of the simple word, as for the receiuing of the visible Sacrament; (for no man can heare the word of God fruitfully, except in some measure he prepare his soule, and prepare the eares of his hart, how to hear) therefore the doctrine of preparation, and due examination, must come in it owne

place, and be very neceſſary for euery one of you. The Apoſtle, in the words vvhich we haue read, deliuereth his counſaile, and giueth his aduiſe; and not onely giues his aduiſe, but giues his admonition, and commaund, That we ſhould not come to the Table of the Lord, That we ſhould not come to the hearing of the word, raſhly; but that euery one of vs, ſhould come to this holy worke, with reuerence; that wee ſhould prepare, and ſanctifie our ſelues in ſome meaſure. And ſeeing we go vnto the King of heauens Table, it becomes vs to put on our beſt array. In a word, hee deliuereth the whole doctrine, and matter of this preparation, when he ſaith; *Let euery man, and let euery woman, try and examine themſelues.* As if he would ſay, *Let euery one of you, try and examine your ſoules.* That is, try the eſtate of your owne harts, and condition of your owne conſciences. Marke and behold, in vvhat eſtate you heart is with GOD, and in what eſtate your conſcience is with your neighbour.

He bids not your neighbour to try you, hee bids not your companion to try your hart; but he biddes your ſelfe, in perſon, to try your owne conſcience; hee bidden your

your ſelfe, try your owne hart; becauſe none can be certaine of the eſtate of your hart, or of the condition of your conſcience, but your ſelfe.

Now, he excludes not others from the tryall of you neither (for it is lawfull for the Paſtor to try you) but others cannot try you ſo narrowly, as ye your ſelues may; for no man can know ſo much of mee, as I know of my ſelfe. No man can be certaine of the eſtate of your hart, and condition of your conſcience; & yet you your ſelues may be certaine of it. As for others, men may iudge of your hart, and conſcience, according to your works, and effects; and except your works & effects bee very wicked, and altogether vitious, we are bound in conſcience, to iudge charitably of your harts and conſciences. Therefore, there is none ſo meet to try the ſpirit of a man, to try the hart, or conſcience of a man, as is the man himſelfe.

Now, that this tryall may be the better made, ye haue firſt to vnderſtand what it is that ye ſhould try: What ye call a conſcience, which the Apoſt. commands you to try. Next, ye are to conſider, for what reaſons & cauſes ye ſhold try your cõſciences. The heads to be intreated in this Sermon.

Thirdly

Thirdly, and laſt of all; ye are to knowe in what chiefe points yee ſhould try, and examine your conſciences. Then, that wee ſpeake not vnto you of things vnknowen, it is neceſſary for euery one of you (ſeeing there is none of you that lacketh a conſcience) to vnderſtand what a conſcience is: and as neerely as GOD ſhall giue mee grace, I will bring you to the vnderſtanding, and knowledge of a conſcience.

Definition of conſcience, with the expoſition of the parts therof.

I call a conſcience, a certaine feeling in the hart, reſembling the iudgement of the liuing GOD, following vpon a deed done by vs, flowing from a knowledge in the minde, accompanied with a certaine motion in the hart, to wit, feare, or ioy, trembling, or reioycing. Now, we will examine the parts of this definition. I call it firſt of all, a certaine feeling in the hart; for, the Lord hath left ſuch a ſtampe in the hart of euery man, that he doth not that thing ſo ſecretly, nor ſo quietly, but hee makes his owne hart to ſmite him, and to ſtrike him: hee makes him to feele in his owne hart, whether he hath done well, or ill.

The Lord hath placed this feeling in the hart; why? Becauſe the eyes of God, looke not ſo much vpon the outward countenance,

nance, and exterior behauiour, as vpon the inward hart. For he saith so *Samuel*, in the first booke, 16. 7. *The Lord beholds the hart.* So, 1. *Chron.* 28. 9. hee saith to *Salomon*, *The Lord searcheth all harts, and vnderstands all imaginations, and thoughts.* Also *Ieremy* 11. 20. *The Lord tries the reins and the hart.* And the Apostle, 1. *Cor.* 4. 5. saith, *The Lord shall lighten things that are hid in darknes, and make the counsels of the hart manifest.* So, in respect that the Lord will chiefely haue to doe with the heart, therefore in the hart hee placeth this feeling, which is the chiefe part of conscience.

I say next, that this feeling resembleth the iudgement of God: for, this feeling was left, and placed in our soules for this end and purpose, that we might haue a domesticall, and familiar iudgement within our selues, to resemble, and describe, the secret, and inuisible iudgement of the high God; A particular iudgement, to goe before that generall iudgement, in that generall and great day, where euery man shal be iustified, or condemned, according to the particular iudgement, that is within his owne conscience. In the meane time,

this

this conſcience is left in vs, to arreſt vs in this life; thereby, as it were, to eaſe the liuing God, at that laſt Iudgement. For the bookes of our own conſciences, in that laſt day ſhal be opened; & euery man ſhal receiue, according to the report of the decree that is within his owne conſcience: therefore I ſay, that our conſcience reſembles the iudgement of GOD.

The third thing that I ſay, is this; It followeth vpon a deed done by vs: our conſcience, nor our hart ſtrikes vs not, before the deede be done; our hart ſtrikes vs not, before the euill deed be committed: no, it goes not before the deed; but the ſtroke of the conſcience, and feeling of the hart, followes immediatly vpon the deed, in ſuch ſort, that the deed is no ſooner done by thee, but thy conſcience applyes it to thy ſelf, and giues out the ſentence againſt thy ſelfe: therefore, I ſay, It is a feeling, following vpon a deede done by vs.

And next I ſay, flowing from a knowledge in the minde; for except the conſcience haue information, and except the heart knowe, that the deede which is done, is euill; the hart, nor the conſcience can neuer count it to be euill: therefore knowledge

knowledge must goe before the stroke of the conscience: thy hart can neuer feele that to be euill, which thy minde knoweth not to be euill.

So, knowledge must euer goe before feeling, and according to the measure of thy knowledge, according to the nature, and qualitie of thy knowledge, accordingly shall the testimonie and stroke of thy conscience be. For a light knowledge, a doubting, and vncertaine knowledge, makes a light, and small stroke: as on the other part, a holy and solid knowledge, drawne out of the word of God, maketh a heauy stroke of the conscience. So the conscience must answere to the knowledge. If we haue no other knowledge, but the knowledge which wee haue by nature, and by the light & sparks which are left in nature, our conscience will answer no further, but to that knowledge: but if beside the light of nature, we haue a knowledge of God in his word, & a knowledge of God by his holy spirit, working in our harts; our cōsciences wil then go further, & excuse, or accuse vs, according vnto the light that is in the word. So that the conscience is not acquired, or obtained, at what time we are enligh-

enlightened, by the working of the holie Spirit, and hearing of the word of GOD: but, our conſcience is borne with vs, is naturall to vs, and is left in the ſoule of euery man & woman: & as there are ſome ſparks of light left in nature, ſo there is a conſcience left in it; and if there were no more, that ſame light that is left in thy nature, ſhall be enough to condemne thee. So, the conſcience is not gotten, or begun at the hearing of the word, or at that time, when we begin to reforme our ſelues, by the aſsiſtance, and renuing of the holy Spirit: but euery man by nature hath a conſcience, & the Lord hath left it in our nature; and except that this conſcience be reformed, according to the word of God, that ſame naturall conſcience ſhall be enough to condemne thee eternally: therefore, I ſay, flowing from a knowledge of the minde. Laſt of all, I ſay, accompanied with a certaine motion of the hart: and wee expreſſe this motion, in feare, or ioy, trembling, or reioycing. In very great feare, if the deede be exceeding heynous, and the ſtroke of the conſcience be very heauy; then the conſcience neuer taketh reſt, for guiltineſſe will euer dread. But if the deede be

honeſt,

honeſt, godly, and commendable, it maketh a glad hart, and maketh the hart euen to burſt out into ioy. So, to bee ſhort in this matter (for I purpoſe not to make a common place of it) yee ſee, that in euerie conſcience, there muſt be two things: Firſt, there muſt be a knowledge; & next, there muſt be a feeling: whereby, according to thy knowledge, thou applyeſt vnto thine owne hart, the deed done by thee. So that, as the word it ſelfe teſtifieth, it ariſeth of two parts: of knowledge, according whereunto it is called ſcience; and of feeling, according whereunto, the *Con* is added, and it is called Conſcience. Then the word cõſcience, ſignifieth knowledge, with application.

This conſcience, the Lord hath appointed to ſerue in the ſoule of man, for many vſes: to wit, he hath appointed euery one of your conſciences, to be a keeper, a wayter on, a carefull attender vpon euery action done by you. So that, that action can not be, ſo ſecretly, ſo quietly, nor ſo cloſely conueied, but will thou, nill thou, thy conſcience ſhall beare a teſtimonie of it; thy conſcience ſhall be a faithfull obſeruer of it; and one day, ſhall bee a faithfull recorder

To what vſes the Lord hath appointed the conſcience to ſerue in the ſoule of of man.

I.

corder of that action. So, the Lord hath appointed thy conſcience to this office, that it attends; and waits vpon thee in all
2. thy actions. Likewiſe, the Lord hath appointed thy conſcience; and placed it in thy ſoule, to be an accuſer of thee; ſo that when thou dooſt any euill deed, thou haſt a domeſticall accuſer within thine owne ſoule, to finde fault with it. Hee hath alſo
3. placed it in thy ſoule, to be a true and ſtedfaſt witneſſe againſt thee; yea, the teſtimonie of the conſcience, reſembles not onely a teſtimony, or witneſſe; but the conſcience is as good as tenne thouſand witneſſes. The conſcience alſo is left in the ſoule,
4. to doe the part of a Iudge againſt thee, to giue out ſentence againſt thee, and to condemne thee: and ſo it doth; for our particular iudgement, muſt goe before the generall, & vniuerſall iudgement of the Lord at that great day. And what more? Hee
5. hath left thy conſcience within thee, to put thine owne ſentence in execution againſt thy ſelfe. This is terrible: hee hath left it within thee, to be a very torture, and tormenter to thy ſelfe; and ſo to put thine owne ſentence in execution vpon thy ſelfe. Is not this a matter more then wonderful,

derful, that one, and the selfe same conscience, shall serue to so many vses in a soule; as to be a continuall obseruer, and marker of thy actions; an accuser; tenne thousand vvitnesses; a Iudge; a Sergeant, and Tormentor; to execute thine ovvne sentence against thy selfe? so that the Lord needs not to seeke a Sergeant, out of thine owne soule to arrest thee, for thou shalt haue all these within thy selfe, to make a plaine declaration against thy selfe. Take heede to this: for there is neuer a word of this shall fall to the ground; but either yee shall finde it to your comfort, or to your euerlasting woe. And this secret, and particular iudgement, that euery one of you carries about you, abideth so sure, and so fast within you, that do what ye can, if yee would imploy your whole trauaile to blot it out, thou shalt neuer get it scraped out of thy soule. If ye were as malicious, and were becom as wicked, as euer any incarnate diuell vvas vpon the earth, yet shall yee neuer get this conscience altogether extinguished out of thy soule: but will thou, nill thou, there shall as much remaine of it, as shal make thee inexcusable in the great day of the generall Iudgement.

I grant, thou maist blot out all knowledge out of thy minde, and make thy selfe become euen as a blinde man. I grant also, that thou maist harden thy hart, so that thou wilt blot our all feeling out of it, so that thy conscience will not accuse thee, nor finde fault with thee, but thou shalt haue a delight in dooing euill, without a remorse: but I deny, that any degree of wickednes in the earth, shall bring thee to this poynt, that thou maist do euill without feare; but still, the more that thou doost euill, and the longer that thou continuest in euill dooing, thy feare shall bee the greater: yea, in despight of the diuell; & in despight of all the malice of the hart of man, thy feare shall remaine. And though they would both conspire together, they shall not be able to banish that feare, but that gnawing of the conscience, shal euer remaine, to testifie, that there is a day of Iudgement. I grant also, that there shall be a vicissitude, and that feare shall not alwayes remaine, but shall be sometimes turned into securitie; neyther shall that security alwayes abide, but shal be turned againe into feare: so that it is not possible, to get this feare wholly extinct; but

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the greater that the securitie is, the greater shall thy feare be, when thou art wakened. Thirdly, I grant, that this feare shall bee blinde, for from that time, a man by euill dooing, hath banished knowledge out of the minde, and feeling out of the heart; what can remaine there, but a blind feare? When men haue put out all light, and left nothing in their nature, but darknesse, there can nothing remaine but a blinde feare. So I grant, that the feare is blinde: for neither knowe they from whence that feare commeth, vvhat progresse it hath, whereunto it tendeth, where, nor when, it shall end: therefore, they vvhat are this way misledde in their soules, or all men in the earth, they are most miserable. For as long as thou maist keep in thy mind, a spark of this knowledge, & spirituall light, in the which thou maiſt see the face of GOD in Christ, wherein thou maist see a remedy, in the death and passion of Christ, & wherein thou maist see the bowels of mercy, offred in the bloud of Christ; if thou haue anie sparke of this light (albeit it were neuer so little) to direct thee, and albeit this knowledge were neuer so much wounded, yet there is mercy enough for thee in Christ:

but if thou close vp all the windowes of thy soule, and of thy hart, and make them to become palpable darknes, that thou neyther knowest fro whence the terror comes, nor yet perceiuest any remedy, that is the misery of all miseries.

Applicatiō. We haue many things in generall to lament, concerning the estate of this our Country, wherein we liue. Also particularly, There is not one of you, but haue great cause to take heed to your consciences now, while yee haue time; that yee banish not altogether this light, which is yet offered vnto you, and whereof some sparks yet remain. For I see the most part of men, runne headlong to banish the sparke of light that is in them, and will not rest, so long as there is any sparke of it left, vntill it be vtterly banished. And when they haue done so, alas, what can follow, but a blinde and terrible feare in their consciences, vvhich they can neuer get extinguished; a feare vvithout remedie; a growing feare, and not a decaying feare; a feare that will deuoure them wholly at the last. Therefore, euery one of you be carefull of this light that is within you; take heede, that the foule affections of your harts, drawe

not

not your bodies after them; see, at the least, that those affections banish not this light. And, so long as the Lord offers you this light, in time craue, that of his mercy, hee vvould giue you the grace to imbrace it, to take a nevv course, and yet to amend your liues, vvhile time is giuen you.

The body shall leaue the soule, and the soule shall leaue the bodie; but the conscience shall neuer leaue the soule: but vvhether so-euer the soule goeth, to the same place shall the conscience repaire, and looke in vvhat estate thy conscience is, when thou departest out of this life, in the selfe same estate shall it meet thee in the great Day. So that if thy conscience was a tormentor to thee at the time of thy death, if thou gette it not then pacified, it shall be also a tormentor to thee, in that generall Iudgement. Therefore, this matter vvould bee vvell vveighed, and euerie one of you should studie to haue a good conscience, that vvhen the soule is seuered from the body, leauing your conscience at rest, and peace with God, it may be restored vnto you, & meet you againe, with as great peace and quietnes.

Thus farre concerning conſcience, what it is. I beſeech the liuing Lord, ſo to ſanctifie your memories, that ye may keep theſe things; and that euery one of theſe things may be ſo imprinted in your harts, that ye may be mindful of them, all your liues.

The ſecond thing that we are to ſpeake of, is this: We are to conſider wherfore we ſhould try our conſciences; for what cauſes we ſhould examine our own ſoules and cõſciences. I wil declare the reaſons briefly. It behoueth euery one of you to try your conſcience. Why? Becauſe the Lord will make his reſidence, in no other part of the ſoule, but in the conſcience: Hee hath appointed his dwelling to be in the hart of man, and in the will, and conſcience of man; and therefore it becomes you, to make his dwelling place cleane, & to take heeed vnto your harts.

Next, though the Lord of heauen made not his reſidence there: yet, in reſpect the eye of GOD is an all-ſeeing eye, and able to pearce throgh the very thickneſſe of mans fleſh, how darke and groſſe ſoeuer it be, and to enter into the very ſecret corners of thy conſcience; (for vnto the all-ſeeing eye of GOD, the moſt ſecret

cret corner of the conſcience, is as cleare and manifeſt, as any outward, or bodily thing in the earth, can be to the outward eye of the body): In reſpect therefore that this eye is ſo pearcing, and that hee caſts his eye onely vpon our harts, it behooueth vs to try our harts.

Thirdly, hee is the Lord of the conſcience. There is no Monarch on earth, that hath any ſoueraigntie or lordſhippe ouer the conſcience: onely the GOD of heauen, onely Chriſt Ieſus, King of heauen and earth, is Lord of the conſcience, hee hath power onely to ſaue and loſe. Therefore, vvhen thou commeſt to this Sacrament of the Lords Table, thou oughteſt carefully to looke vnto thy conſcience, to try and examine the ſtate of it.

Laſt of all, vvhich is a chiefe reaſon; It behoueth thee to prooue thy conſcience, becauſe the welfare and health of thy ſoule, dependeth vpon thy conſcience. If thy conſcience that is within thy ſoule, be well, if it be at peace and reſt, thy ſoule is vvell; if thy conſcience be in a good eſtate, thy ſoule muſt needs be in a good eſtate; if thy conſcience hee in good health, of neceſsity thy ſoule muſt be in

good health; for the good health, & happinesse of the soule, dependes vpon a good conscience: therefore, it concerneth euery one of you, to try well your consciences.

There vvas neuer any lavv made, or deuised, that forbade vs to haue a care of our healths; it is lawfull for vs to seeke such things as may procure, and preserue it: but the health of thy soule, standeth in the health of thy conscience, and in preseruing thereof: therefore, by all lawes, thou oughtest to attend thy conscience. If thou keepe thy conscience wel, thy soule is in health; and if thy soule be in health, let troubles come what will vpon thy bodie, thou wilt indure them all: but if thy soule be diseased with an euill conscience, thou shalt not be able to beare out the least trouble that shall come vnto thy bodie: vvhereas, if the conscience were at rest, and in good health, that trouble could not happen vnto thy bodie, but the strength of a good conscience vvould beare it out. Then haue yee not reason, and more then reason, to take heed to your consciences, to try, and examine your consciences, in vvhat estate

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and disposition they stand?

Now, because it is a fruitlesse thing to tell you, that health is necessarie, and not to shew the vvay how this health may be obtayned and preserued; therfore to keep your consciences in quiet, & good health, I will giue you these few lessons. First of all, bee sure, that yee retaine stedfast, a perswasion of the mercie of GOD, in Christ Iesus; examine vvhen thou lyest downe, and examine when thou risest vp, in what estate thou art with God; whether thou maist looke for mercy at his hands, or not.

Certaine lessons to be learned, by which a man may preserue health in his soule & cõscience.

Art thou perswaded of mercy? Assure thy selfe thy conscience is in a good estate, thou hast health in thy soule; for, by the keeping of faith, the conscience is preserued, as saith the Apostle, *1. Tim. 1. 19.* Keepe this perswasion, preserue it vvhole and sound, hurt it not, bring not thy soule into doubting, stay not, nor hinder thy perswasion, if thou desire to keep health in thy soule: for, if thou doubt, or any way diminish thy perswasion, and assurance, assuredlie, thy assurance cannot so soone be hindered, nor diminished, but at that very instant, shall follow the diminishing of the

health

health of thy ſoule; yea, it cannot be, but in that very article of time, ſhall follow the hurt of thy conſcience; for faith will not dwell, but in a whole conſcience. Therefore, at what time thou dooſt any thing againſt thy conſcience, at that very time, thou loſeſt a degree of thy perſwaſion of the mercy of God: and vnrill ſuch time as thou fall downe at the feet of Chriſt, and obtaine mercie for that wicked deed, purchaſe peace at his hands, and repaire thy perſvvaſion, thou ſhalt euer doubt of mercie, and vvant health in thy conſcience. Then this is the firſt leſſon, to keepe health in your ſoules, To be perſwaded of mercie.

The ſecond leſſon to keepe a good conſcience, or to keepe health in thy ſoule, is this; Yee muſt flie, eſchew, and forbeare, vvhatſoeuer may trouble the health of your ſoule, whatſoeuer may trouble the quietneſſe, & peaceable eſtate of your conſcience: call it out, forbeare it, and eſchew it. This generall is good. But let vs ſee vvhat it is that troubles the quiet eſtate of the conſcience. Onely ſinne; nothing but an euill nature. Therefore vvee muſt of neceſsitie, to keepe health in our

ſoules,

soules, forbeare and eschew sinne; we must flie and auoyde sin. It is not possible, that ye can both keepe a good conscience, and serue the affections of your hart: & therefore, to keepe peace & health in thy soule, thou must take leaue of thy lusts; thou must renounce the lusts, and affections of thy hart, and thou must not doe as thou wast wont to doe: thou must not be giuen to the seruice of thine affections, and of thine appetite, to put them in execution, as thou hast formerly done. But in-case thine affections, or lust commaund thee to doe any thing, what is thy part? Thou must try, how far this may stand with the good will of God; and how far that affection which commaunds thee, may agree with the law of God. Is there such a harmonie, as that, that thing which thine affection commaunds thee, may stand with Gods law, and holy will? Then no question, it is a sanctified affection, thou maist put it in execution. But after this tryall, if thou finde thine affections to be exorbitant, & out of rule, carying thee from God, & against his law, beware of it, resist it, put it not in execution; for if thou fulfill the will of thine affections, what pleasure can it

bring

bring with it? It may well bring a flattering pleasure in the entrie, but it closeth euer with a bitter remorse in the end. Then to eschew this bitter remorse, should yee not all try your affections? Yee must examine and try them by the square of Gods lavv; yee must see how farre they agree with his law, and how farre they dissent from it; & so farre as they are dissonant from that law, let euery man deny himselfe, renounce his affections: and so, this triall beeing taken in this manner, by thy selfe, it sanctifieth thine affections, maketh Christ to lodge in thy soule, maketh thy conscience to be at rest. And the holy Spirit this way, maketh both bodie, and soule, to bee in good health, and to reioyce. Then flie from sinne. This is the second lesson.

The third lesson is this, Studie to doe well. Wouldest thou keepe health in thy soule? Study to do better and better continually: At the least, haue a purpose in thy soule & hart, to doe better daily; which is the last lesson. Seeing that when we studie to do best, & that the iust man, that is, the most holy man, falleth so often as 7. times a day, yea rather, 70. times seauen times,

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what is thy part in these slips, and snares? Though thou fal, as thou canst not eschew to fall, lie not still there; sleepe not there where thou hast faln: it is a shame to sleepe there, therefore arise againe. And how shouldest thou rise? By lifting vp thy soule, and running to the Fountaine of grace and mercy; by repayring to Christ Iesus, to obtaine mercy for thy soule; and to craue, that hee would send out of himselfe, that measure of peace, that may put thy conscience at rest, & restore thy soule to health. So, lie not where thou fallest, but incontinent arise, & craue mercy; and in obtayning mercy, thou shalt repaire thy fal, thou shalt amend thy life by repentance, & by repentance thou shalt get peace, thou shalt haue thy conscience at rest, and get health to thy soule. Now keep this rule, if thou desirest to keepe thy soule in health: look that thou sleep not in sinne, as *David* did: lie not still when thou art faln; and so fall from one sinne, to another; as from adultery, to murther, from murther, to the next, &c. As commonly, if a man sleepe in sin, and rise not in time, one sin wil draw on another; for there is no sin alone, but alwaies the greater, and more heynous that

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the ſinne is, it hath the greater, and worſe ſinnes wayting on it. Therefore, when yee fall, delay not to ariſe, but repaire to the fountaine of mercie, and ſeeke grace in time: runne to prayer, run to the Church of God, whereſoeuer it be, whether in the fielde, or in the towne: runne to Chriſt Ieſus, and craue mercy of him, that yee may haue peace in your conſciences; and ſo by theſe meanes, euery one of you ſhall preſerue health in your ſoules. By theſe meanes, ye ſhall learne what difference is betwixt this liuing word of mercy, and grace, which ſounds in our religion; and that ſlaying letter, that kills the ſoule of euery one that heares it; I meane that Idolatrous doctrine, of that dumbe Maſs.

I mention this vnto you, becauſe I ſee, that many in theſe dayes are fallen to it, and the Lord is beginning to abſtract his grace, and mercy from this Country, for the contempt of this quickning word, which hath ſo cleerely ſounded heere; & which our country-men, for the greateſt part (running headlong to the diuell in a dumbe guiſe) trauaile vtterly to baniſh. Is not this a miſerable thing, that ſo few of you haue eyes to conſider, and diſcerne,

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of the time of peace, mercy, and grace, which is so abundantly offred? The Lord of his mercy, giue you eyes in time.

Thus far concerning the reasons, wherefore euery one of you should try and examine your owne consciences: and this triall ought not to be for a day, or for a yeere; but it ought to be euery day, and euery yeere of thy whole life. For that conscience that should rest for euer with the liuing God, that conscience, which must euer behold the face of the Sonne of God, it cannot be ouer-well cleansed; wee cannot looke ouer-narrowly to it. The more curious we be in searching out of this conscience, we are the better occupied: I speak of our own consciences, I speak not of our neighbours.

In what points wee should examine our consciences.

Thirdly, I come to the points, wherein euery one of you should try and examine your selues. Euery one of you ought to try & examine your cōsciences in two things: First, whether thou be at peace with God, who is the Lord of heauen, or not. Next, examine thy conscience, whether thou art in loue & amity with thy neighbor, or not. Wouldest thou know, whether thy conscience be at vnity & peace with God, or not?

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Thou shalt know it this way; The God of heauen, can haue no societie nor company with that soule, which is alwaies vncleane, that is euery way defiled; no, hee cannot.

Now, I speake not so precisely, that I make a soule to be fully sanctified, & perfectly holy in this life: no, in this life, there are wonderfull iniquities, grosse sinnes, & great faults, where-with, euen the righteous are defiled: but this is my meaning; There is no soule can be at any peace with God, or wherewith the Lord can haue any societie, but in some measure it must bee sanctified, and made holy. For God cannot make residence in a soule, that is alwaies as a stinking dunghill; and therfore of force, in some measure it must be sanctified: there must be so much made cleane in one corner, or other, of that soule, wherin the Lord of heauen, by his holy Spirit, may make his residence.

Now, let vs see wherby the soule is sanctified. *Peter, Act.* 15. 9. saith, That the soule of man is purified by faith; that the hart of man is purged by faith. So, faith openeth and purgeth the hart. By faith in Chr. Iesus, and in the merits of his bloud, we haue

peace

peace with God: *Being iustified by faith, we haue peace towards God, through our Lord Iesus Christ*, saith the Apostle, *Rom.* 5. 1. Now then, this point commeth in, That yee are to proue your selues, whether ye be in the faith, or not; as the Apostle saith, 2. *Cor.* 13. 5. *Proue your selues, whether ye are in the faith.* Examine if your soules be seasoned with this faith; for if ye haue not faith in Christ, Christ is not in you; and if Christ be not in you, yee are in an euill state, ye are in the estate of the reprobate, and damned. So euery one ought to looke carefully, and see if he haue a beliefe in the bloud of Christ, or not: whether hee beleiue to obtaine mercy by his merits, and sanctification by his bloud, or not. For if thou haue no measure of this faith, thou hast no measure of peace with GOD, by reason our peace with God, is ingendered and groweth dailie more and more by true faith in Christ.

Novv this faith, vvhere it is true, where it is liuely, and couples the heart vvith GOD, as I haue alreadie said, it must breake foorth in vvord and deede, it can by no meanes bee held in, but it vvill breake forth. It must breake out in word, in glorify-

glorifying the God of heauen, who hath forgiuen vs our sinnes; it must break forth in word, by giuing a notable confession of those sinnes wherein wee haue offended him. It must breake out in deed, in doing good workes, to testifie to the world, that thing which is within thy hart; to testifie to the world, that thou, who hast this faith, art a new man; that by thy good example of life and conuersation, thou maist edify thy brethren, the simple ones of the Church of God; and that, by thy holie life, thou maist drawe sinners to repentance; that they seeing thy good light, may bee compelled to glorifie GOD in thee.

Then, in the first poynt of triall, let vs looke to these three; to the hart, to the mouth, to the hand. Take heed that there be a harmonie betwixt these three; for, if the hart be inwardly coupled with God, there is no doubt, but the mouth will outwardlie glorifie him; and if thy hart and mouth bee renewed, and bee one, of necessitie thou wilt expresse it in thy conuersation. There must bee an agreement betwixt the heart and the hand, thy conuersation must bee changed with

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the heart, and be holy, honeſt, and godly, as the heart is: So that if thy conuerſation be good, it is a ſure token, that thou art at one with God: but if thy conuerſatiō bee not good, ſpeake what thou wilt, thy heart is but defiled; this true, and liuelie faith, hath no place in it. Then wouldeſt thou know, when thou art at one with God? When thy conuerſation, thy heart, and thy mouth ſay all one thing, then without queſtion, thou haſt the worke of fayth, wrought by the holy ſpirit in thy heart, which maketh thee to bee at peace with God. This is the firſt poynt, wherein yee ſhould trie your ſelues.

The next point, is loue: yee muſt trie, whether ye be in loue, and charitie with your neighbours, or not: for, as thou art not coupled with God, but by the hand of faith; ſo thou art not coupled with thy neighbour, nor ioyned with any member of Chriſt in this world, but by the hand of loue, amitie, and charitie. Take away loue, thou art not a member of this bodie: for loue is the maiſter ſinnowe, and couples all theſe members of Chriſts bodie together, and makes them to growe vp, in a ſpirituall, and myſticall vnitie: loue, is the onely

marke, whereby the children of Christ, and members of Christs bodie, are knowen from the rest of the world: loue is that holy oyle that refresheth our soules, & makes vs like vnto God, and the more we growe in loue, the more God by his spirit dwelleth in vs, for God is loue: So that except in some measure, loue towards thy neighbour, dwel in thy heart, thou canst haue no societie with thy neighbour, and far lesse with God. If the manners of men were examined by this rule, wee should finde a multitude of godlesse people in this countrie, who haue their hearts raging with malice, one against another: and where the diuell and the malicious spirite dwell, there is no place for the holy spirit. And although the Lord hath gone about by all meanes possible, early, and late, to instruct them, and to infuse into them this pretious loue, and amitie towards God, & their neighbour, and so to alter their conditions: Yet they will not suffer themselues to be wakened, vntil the great vengeance, and malediction of God fal vpon them: This loue, this honest, and godly conuersation floweth alwaies from the roote of fayth. So that if thy heart haue faith in any measure, be it neuer so little, in that same

measure, thou must haue loue towards thy neighbour: & this loue is neuer idle, but is vttering it selfe, in one effect or other: And in respect that faith is the ground whereupon all the rest dependes, and in respect, that this fayth is such a Iewell, as without the which it is not possible for any of you to please God, without which, all your deedes are abhomination before him, without the which you are in the greatest miserie (wch miserie is so much the more terrible, in that you are ignorant of it) Is it not good reason, that ye know, and vnderstand, how this faith is first wroght & thē nourisht, in your soules, by the holy spirit? that seeing how it is created, & the māner how it is brought about, ye may examine your cōsciences, & see whether ye be in the faith or not. My purpose was to haue insisted longer on this matter, then this time will suffer. Now therefore, as time wil permit, and GOD shall giue grace, I will let you vnderstand, how the H. spirit imployes his trauaile in the heart & minde of man, & what paines the holy Ghost taketh in creating, and forming this Iewell of fayth in your soules: Yet, before I enter this work, to let you see the trauailes

of the ſpirit of God, in working of this fayth in your hearts: It is neceſſarie, and more then neceſſarie, that yee vnderſtand, firſt your owne miſerie, and infirmitie: and that yee knowe, how the Lord was induced to recouer you, out of your old eſtate, and to recreate you, who were loſt, by the fall of your father *Adam*.

Then to conſider of this matter more deepely, I offer to your remembrances this ground: That man vniuerſally, and euery one particularly, being corrupted, being loſt, and that by our firſt fathers fall (for if there were no more, but that ſame firſt faulte and ſinne of his, wee are all of vs iuſtly condemned, to a double death both of bodie, and ſoule for euer) Man, thus vniuerſally, and particularly, being vtterly loſt, without any hope at all of recouery left in his ſoule, without any ſenſe of the recouery of that fromer eſtate, or repairing of that Image which hee had loſt through ſinne, long before; hee beeing I ſay loſt by this ſinne, and left in this deſperate eſtate in himſelf: what doth God? The euerliuing God, only wiſe, whoſe waies are vnſearchable, hath found out a way, how that man, this way

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loſt, yet hee may bee ſaued: heerein hee ſought counſell, from whom? Not from any creature, but hee counſelled with himſelfe; The perſons of the Trinitie tooke counſell of them ſelues, one God was moued to ſeeke counſell from himſelfe, only moued in himſelfe: for hee had not an externall principall without himſelfe to induce him. So, he ſeeking this counſaile at himſelfe, and being moued in himſelfe thereto: As *Epheſ.* 1. 9. what doth hee? when all men ſhould haue died for euer, it pleaſed him of his infinite mercie, to ſelect out of all, and to elect a certaine number, out of the loſt race of *Adam*, that ſhould haue periſhed for euer. In this his counſell and decree, moued I ſay of himſelfe, and ſeeking counſell from himſelfe only, he ſelects a certaine number, out of this rotten race, which certaine number, hee will haue ſanctified, hee will haue iuſtified, hee will haue glorified: And therefore to bring to paſſe the worke of their ſaluation: what doth hee? hee appointes his owne naturall ſonne (for hee had but one naturall ſonne) hee appointes the ſecond perſon of the Trinitie, his owne naturall ſonne, God, in power, glory, and

maiestie, as high as himselfe, equall with God the father in all things, hee appoints him to worke this worke, to bring to passe this worke of our redemption, and eternall saluation (This is but the mysterie of it, in some measure disclosed). And therefore in the fulnes of time, (for hee dispenseth all things according to his wisdome) at such time as hee appointed, hee makes his sonne to come downe, to seise himselfe in the wombe of the Virgin, to take on our flesh, to take on the likenes of sinne; hee tooke not on sin, but he tooke on the likenes of sinne: what call I that likenes? our flesh is the likenesse of sinne: he tooke on our flesh, and nature, the likenes of sin, which was perfectly sanctified, the verie moment of his conception, in the verie wombe of the Virgin: Hee tooke on this flesh, that in this flesh, and nature, sin might be banished, and cast out of vs for euer: And whereas we should all of vs haue gone one way (for there was no exception of persons by nature) Chr. Iesus our sauiour, hath elected vs: & according as his father in his secret election, before the beginning of the world, had elected vs; the same Chr. Iesus in his owne time, calleth vs, and maketh

keth vs partakers, of that ſaluation, which he hath purchaſed, & he repaires not only that image which was loſt in our forefather *Adam*: he placeth vs, not in a terreſtriall paradiſe, where *Adam* was placed at the beginning (and what more could haue bin ſought by vs?) but he giues vs a far more excellent image, thē we loſt, he placeth vs in a more high, & in a more celeſtial paradiſe, thē we loſt: For ſo much the more heauēly is the paridiſe wch he giues vs, as the 2d *Adam* is more excellent then the firſt, and as the ſon of God, & God himſelfe, is farre aboue any creature, that euer was; man, or Angell. Therfore it comes to paſſe, that by the benefit of the ſecond *Adam*, Chr. Ieſus our Sauior, the ſon of God (whereas had we remained in that Image, wherin our forefather was firſt created, wee ſhould haue ſettled our ſelues in the earth for euer, wee could not haue craued a beter paradiſe then an earthly paradiſe, for earthly Tabernacles) By benefit of the ſonne of God, I ſay, it commeth to paſs, that we are plucked vp, out of the earth, to the heauen, & to a heauenly paradiſe. And what haue wee to doe with heauen? Are wee not made of the earth, to returne to the earth? Becomes not an earthly paradiſe an earthly

bodie? yet the Lord in his mercy, ſendeth downe his ſonne, to draw vs vp, out of the earth, to the heauen. This is ſo high a thing that it cannot bee eaſily conſidered. For this drawing of vs, to a heauenly paradiſe, is a thing, more then could haue beene thought on. That wee ſhould liue the life of Angels in heauen: how could the heart of man, thinke on this? yet it pleaſed the liuing Lord, in the great riches, and bowels of his mercie, and in the exceeding greatnes, of the power of his mercie towards vs (The Apoſtle in that Epiſtle to the *Epheſians*, cannot get words enow to expreſſe this, he knowes not how to begin, nor how to end, when hee ſpeakes of the riches of that mercie. And if yee looke well into that Epiſtle to the *Epheſians*, yee ſhall finde more high, and excellent ſtiles, giuen to the riches of that mercy, in that Epiſtle, then in any other part of the Scripture) It pleaſed him I ſay, of his own mercy, not to giue vs ſimply the Image which wee loſt, nor to leaue vs, in this earth: but it pleaſed him, to giue vs a better Image, and beſide that, to place vs in heauen, there to remaine with him for euer.

Now, reſteth his mercie and grace heere?

heere? No: But that this ſaluation, which hee hath alreadie purchaſed, and brought about, by his ſonne, our Sauiour, Chriſt Ieſus, that it might be wholly accompliſhed, hauing nothing wanting in it: As hee redeemed vs, in his owne perſon perfectly; So, he makes this ſame redemption to come to our knowledge, and make vs ſure of it in our conſciences: and to this end, what doeth hee? As by his death, he purchaſed our full redemption, ſo hee makes it knowen vnto vs, hee intimates it vnto vs, by our inward calling, letting vs both finde, and feele in our hearts, what hee did in his bodie for vs. For our Lord when hee makes his ſeruants, to proclaime this redemption, and to intimate it to our conſciences, hee workes this Iewell of faith in our ſoules, which aſſures vs, that the ſon of God, hath died for vs: For what could it auaile vs, to ſee our redemption, to ſee our ſaluation, and our life, a farre off, if a way were not found out, & a hand, and meanes giuen vnto vs, whereby wee may apprehend that ſaluation, and applie it to our ſelues. What can it auaile a ſicke man, to ſee a drugge in an Apothecaries ſhoppe, except hee may haue it, and apply

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it to his ſicke bodie? So, to the ende that this worke of our redemption, and ſaluation, may bee fully, and freely accompliſhed: looke, how freely, hee hath giuen his onely ſonne, to the death of the croſſe for vs; as freely hath hee found out this way, and meanes, and offered vs this hand, whereby wee may take hold on Chriſt, and applie him to our ſoules: This meanes, to conclude, is faith: There is not a way, nor an inſtrument in the Scriptures of God whereby we can applie Chriſt to our ſoules, but only the inſtrument of faith: therfore, fayth cannot be enough cõmended. Turn to faith, & it will make thee turne to God; & ſo, conioyne thee with God, & make all thine actions, well pleaſing vnto him: There is no good actiõ that we do, though it ſeeme neuer ſo good, before the world, but it is abhomination before God if it be not done in fayth, and will forward our condemnation: hauing fayth, all the creatures of god, are ſeruiceable vnto vs, they muſt all conſpire to the furtherance, of the worke of our ſaluation: As on the contrarie, wanting fayth, there is none of the creatures of God, but ſhall bee enemies vnto vs, and conſpire to our damnation:

nation: For fayth conioynes vs, with the God of heauen, and makes vs heauenly: This Iewell of faith, seasons all the gifts, & graces, which God giueth vnto vs: All the riches of the earth, is of no value to my soule, without fayth. And what auailes it any man, to haue all the knowledge, and wisdome in the earth, without fayth? For the diuell hath all this knowledge, and is not the better. What auailes it me, to conquer all the Monarches, kingdomes, and whole riches in the earth: what can all these auaile my soule? Nothing but accuse mee, if I want fayth. Therefore, all the benefits, and gifts of God, without faith auail nothing, but to augment our misery: All the gifts, and graces of God are abused, without fayth: Fayth onely makes thee to vse the benefits, and graces of God rightly: Fayth onely should bee sought, kept, and intertained. heere in this life: hauing fayth, all the rest of Gods graces, are profitable vnto thee, for this Iewell keeps them al in order, & makes them al fruitful; whereas, wanting this iewel, there is nothing heere on earth, but it wil testifie against thee.

Let vs then speak of this faith, how it is wroght in you: I take my ground out of the

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How faith is created in our soules.

Euangelist *Iohn*, 6. 44. where our Sauiour saith, *No man canne come to me, except the Father which hath sent mee, drawe him*: In the which words, we see cleerely, that except wee bee drawen, except wee bee compelled, except we be thrust, except of vnwilling, wee bee made willing, by God the father, it is not possible for vs to come to his sonne: What is the reason of this, that the spirit of God must drawe vs, and make vs willing, or euer wee come to God? Because, by nature wee are, not only wounded, and launced by sinne, and iniquitie, but as the Apostle sheweth, *Ephes.* 2. 1. *wee were wholly dead, in trespasses and sinnes*: yea, obserue, how voide any dead bodie is, of a naturall life, so voide are our soules (though they be liuing the naturall life) so voide are they, of the life of God, of that heauenly and spirituall life, whereunto, wee in this life doe aspire: vntill such time, that the spirit of God draw our harts, and mindes, that is quicken, our harts, and mindes. No, it is not a drawing as wee commonly speake, it is a very quickning of a dead thing: It is a quickning of that thing, which was voide of the life of the spirit. Then except the spirit of God drawe

drawe vs, that is, quicken vs, with that ſpirituall, and heauenly life, it is not posſible for vs, to come to heauen. And except hee nouriſh this life, which hee hath beginne, it is not posſible, that wee canne ſtand in this life: So the ſpirit of God, is ſaid to drawe vs, that is, to beginne this life in vs, and by the ſame holy ſpirit, to continue, and nouriſh this life in vs. Now by the drawing of the ſpirit, our ſoules are quickned: and by the drawing of the ſpirit, I vnderſtand no other thing, but the framing, and creating of fayth in our ſoules which makes vs new creatures. Now let vs ſee, what order the ſpirit of GOD keepeth, in drawing vs, and informing, and creating this faith, in our ſoules: Firſt of all, I diuide the ſoule, into no more parts then commonly it vſeth to bee diuided, that is, into the heart, and the minde. Our minde then being a cloud of darkneſſe, altogether blinde naturally, there being nothing in that minde of ours, but vanitie, error, and ignorance, whereby wee vaniſh away, and can neuer long continue in any good reſolution, or purpoſe; What doth the ſpirit of God? The firſt worke, that euer the ſpirit of God doth,

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he taketh order with the minde: and what doth hee to the minde? he banisheth darknesse, he chaseth out vanitie, and blindnes, that naturally lurketh in the mind, and insteed of this darknes, he placeth in the minde, a light, a celestiall, and a heauenly light, a light which is resident in Christ Iesus only: Then, the spirit chaseth out that cloude of misse, & darknes, and placeth light in the minde. And what worketh he by this light? We getting this inward, and heauenly light in the minde, & a sanctified vnderstanding, incontinent hee makes vs to see God: not only as he is God the creator of the world; but also as hee is God the redeemer, and hath redeemed vs in his son Christ Iesus. Now before I obtaine this light, what is my heart, & mind doing? There is not one of you, but haue experience, as I my selfe haue, in what estate the heart, and minde is, before that this light enter: The minde lieth drowned in blindnesse, and the heart is hardned, and they both conspire together in vice, to sette vp an Idoll in stead of God, a domesticall and inuisible Idoll: what sort of Idoll is that? No doubt, some worldly, or fleshly affection, or other: this

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is ſette vp, in the throne of thy heart; and on this Idoll, thou beſtoweſt the ſeruice of thy whole heart, of thy whole minde, of thy whole ſoule, and bodie: So, that the ſeruice both of the ſoule, and bodie, which ſhould be beſtowed vpon God only, is imployed vpon that Idoll, which is ſet vp in thy heart, that is, in the place of God, in the ſteed of the moſt high God: And thou art more addicted, to the ſeruice of that Idoll, then euer thou waſt, to the ſeruice of the liuing God: yea, vntill ſuch time, that this Idoll of ours bee baniſhed, and that this blindnes, whereby this Idoll is ſerued, be taken away, there is not one of you, but are ſeruants to one luſt or other; & thy ſoule, that ſhould bee conſecrated to the ſeruice of the liuing GOD, is imployed vpon one affection, or other, vpon ſome worldly or fleſhly luſt, of thine owne: But from the time, that the Lord beginneth to ſcatter the cloudes of our naturall mindes, and vnderſtandings, and beginneth to chaſe away this thicke miſt, of the darke ſoule, and placeth therein, ſome ſparke of heauenly light, which floweth out of Chr, and whereas we were children of the night,

night, and darknesse before hee makes vs to be light in the Lord, and to be children of the light, and of the day. Then we see, that all the things in the world, besides the liuing God, are vanities, deceiueable allurements, vnconstant shadowes, fleeting, and flowing without any abiding: and and then wee see, that our hearts, and our mindes, were sette on euill continually. Then wee beginne to abhor that Idoll, and to seeke to serue God only. Now except the Lord of his mercie, and goodnes, place in vs this light, vntill such time as we get some glimmering of this light, wee canne neuer see our own vanitie, nor yet see God.

This then is the first worke of the spirit, hee banisheth darknesse, and errors, and placeth light in our mindes. Now this first worke of the spirit, is tearmed oftentimes in the Scripture, vnder the name of fayth: for the minde hath it owne assent, and perswasion in the owne kinde, as well as the heart hath: and therefore the minde beeing illuminate, & seasoned with this light, the assenting, and knowledge in the same minde, is called faith. The Apostles, and Euangelists, giue to this knowledge, the name of fayth: for from the time, that

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thou once hast an eye to see God, & whom he hath sent, Christ Iesus, when once thou gettest a sight of him, and accesse to him, if it were no more then in the minde, it is called faith.

But wee must not stand still heere: If faith goe no further then the minde, it is not the faith that wee are seeking. For the faith that iustifieth, and doth vs good, must open the hart, as well as it openeth the minde; it must banish that Idol and affection out of the hart, and in steed thereof, place a throne for Christ Iesus. So, that except the good spirit of God, goe further then the minde, and banish this Idol, as vvell out of our hearts, as out of our mindes, we haue not that iustifying faith, whereby we may looke for mercy. Yea, the spirit of GOD must not onely stay at the inlightening of thy mind, but it must mollifie this hart of thine, and change thine affections. And vvhereas thy affections were wicked, and euill, Gods Spirit must change thy will: and he neuer can change thy will, except he make the ground of thy hart good, that it may be set on God, and bring forth good fruit aboundantly to the

And what teacheth this? This teacheth you to seeke for an honest hart, and to seeke instantly, while yee obtaine it. For, what availeth it any man, to knowe vvhat is good, or what is euill, except hee haue a way shewed him, how hee shall eschew the euill, & a meanes giuen him, to make himselfe partaker of the good?

Is not this an idle, and vnprofitable knowledge to mee, to see a farre off, and to knowe that this is good for me, when I finde not a meanes, how to be partaker of that good, that it may be especially good to mee? Is it not an idle knowledge also, to perceiue that this is ill for mee, that it vvill doe mee hurt if I doe it; and yet, that same verie thing I vvill doe, and no other?

So the Spirit of GOD, linketh these two together in this worke; and as hee reformes the minde, hee reformes also the hart, and makes you to be partakers of that good, which yee see; and to eschew that euill which ye perceiue. And this is the second worke of the Spirit, Not onely to present a thing to thee, but to make it thine in effect. For, howbeit the minde would doe his part neuer so well, and let

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thee see that Christ is thine, and present him to thee never so often; yet if thy hart be not reformed, that will, and crooked affection that is in thy hart, will preferre it selfe to Christ, and will make thee to account all but folly; in respect of that Idol.

And therefore, it were an idle, and a foolish thing for mee to see my saluation, except I get grace to be partaker of it: and what auailes it thee, to see the works of the diuell; to see thine owne sinnes, that slay thee, except thou get grace to eschew them? And so the second worke of the spirit, is this, Hee enters into the hart, hee daunteth the hart, and wonderfully changeth it, making the will of it obedient: hee mollifies the affection, which was hard before, in such sort, that it is made to poure out thy affection in som measure, on the liuing God, wherat it was poured out on one Idol or other of thine owne before. Then, except the hart will do his part, as the mind doth his part, the whole soule is not consecrate to God: for God hath not made the soule, that the hart should serue thee, and the mind only should serue him, but thy seruice is then only acceptable to God, when

thou conſecrateſt thy hart, as well as thy minde to him.

A ſimilitude of the apprehenſion of the corporall foode, to illuſtrate the ſpirituall.

Now, this matter is ſo cleare, that it needeth not to be illuſtrated by ſimilitude: yet to make it more plaine vnto you, I vvill ſhew you by a ſimilitude, that the apprehenſion of the minde is not enough, except yee get the apprehenſion of the hart alſo. In corporall things, in meat & drink, which ſerue for the vſe of your bodies, there muſt be of this meat and drinke, two ſorts of apprehenſions: and as there is two ſorts of apprehenſion, of the meat and drinke, that is the foode of the body: ſo there is two ſorts of apprehenſion of the body, and bloud of Chriſt Ieſus, which is our meate and drinke ſpirituall. Of meat and drinke corporall, there is an apprehenſion by the eye, and by the taſte: that while the meate is preſent vnto you on the Table, your eye taketh a view of that meat, diſcerneth it, and maketh choice of it: and not onely the eye, but alſo the taſte diſcerneth the meat, and the taſte approuing it, that is called the firſt apprehenſion.

Now, vpon this which is the firſt, the ſecond apprehenſion followeth: that is, af-

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ter that ye haue chewed that meat, ſwallowed it, & ſent it to your ſtomack, where it digeſteth, and conuerteth into your nouriture; then in your ſtomack, ye get the ſecond apprehenſion. But if your eye like not that meat, neither your taſte like it, the ſecond apprehenſion followeth not; for thou wilt ſpet it out againe, or reiect it, preferring ſome other meat vnto it, that thou likeſt better. That meat which thou likeſt not, enters neuer into thy ſtomack, and ſo it can neuer be conuerted into thy nouriſhment: for, it is onely the ſecond apprehenſion of the meat, that is the cauſe of the nouriſhment of the body, in our corporall foode; ſo that if yee chew not this meat, and ſwallow it, it feeds you not; then it is onely the ſecond apprehenſion that nouriſheth our bodies.

It is euen ſo in ſpirituall things (ſo farre as they may be compared) in the foode of Chriſt Ieſus, who is the life, and nouriture of our ſoules and conſciences. There muſt be two ſorts of apprehenſion of Chriſt Ieſus. The firſt apprehenſion is, by the eye of the minde; that is, by our knowledge, & vnderſtanding: for, as the eye of the body, diſcerneth by an outward light; ſo the

eye of the minde, discerneth by an inward, and renewed vnderstanding, whereby wee get the first apprehension of Christ.

Now, if this first apprehension of Christ like vs well, then the next followeth: Wee beginne to cast the affection of our harts on him; we haue good will to him: for all our affections proceed from our will, and our affections beeing renewed, and made holy, wee sette them wholly vpon Christ. We loue him, and if we loue him, we take hold on him, we eate him, and digest him; that is, we apply him to our soules: and so, of this loue, and liking of him, the second apprehension doth follow. But if we haue no will to him, if wee haue no loue, nor liking of him, what doe we? Then we reiect him, and preferre our owne Idol, and the seruice of our own affections, to him; and so the second apprehension followeth not. Wee cannot digest him; and if wee digest him not, that spirituall life cannot growe in vs; for marke, in vvhat place the eye serues to the bodie, in the same roome, serueth knowledge, and vnderstanding to thy soule: and looke in vvhat place, thy hand, and thy mouth, thy taste, and thy stomack, serue vnto thy body, in that very

very place, ſerue the hart, and affections to thy ſoule.

So that, as our bodies cannot be nourriſhed, except our hands take, and our mouthes eate the meate, whereby the ſecond apprehenſion may follow: likewiſe, our ſoules cannot feede on Chriſt, except we hold him, and imbrace him hartilie, by our wills, and affections. For we come not to Chriſt, by any outward motion of our bodies, but by an inward motion, and apprehenſion of the hart. For God finding vs all in a reprobate ſenſe, he brings vs to Chriſt, by reforming the affection of our ſoules, by making vs to loue him. And therefore, the ſecond apprehenſion, whereby wee digeſt our Sauiour, will neuer enter into our ſoules, except, as hee pleaſeth the eye, ſo he pleaſe the will, and the affection alſo.

Now, if this come to paſſe, that our wills & affections, are wholly bent vpon Chriſt, then, no doubt, vvee haue gotten this Iewell of faith. Haue yee ſuch a liking in your minds, and ſuch a loue in your harts of Chriſt, that ye will prefer him, before all things in the world? then, no queſtion, faith is begun in you.

Now

How faith is nourished and entertained in vs.

Now, after a thing is begunne, there is yet more required: for though this faith be formed in your minder, in your harts, and soules, yet that is not enough, but that which is formed, must be nourished; and hee who is conceiued, must be entertained and brought vp: or else, the loue that is begunne in mee, by the holy spirit, except by ordinary meanes it be daily entertained and nourished, it will decay: except the Lord continue the working of his holie Spirit, it is not possible that I can continue in the faith.

And how must we nourish, and continue faith in our soules? Two manner of waies. First, wee nourish faith begunne in our soules, by hearing of the word; not of euerie word, but by hearing of the vvord of God preached: and not by hearing of euery man, but by hearing the word preached by him that is sent. For this is the ordinarie means whereunto the Lord hath bound himselfe; hee will work faith, by the hearing of the word, and the receiuing of the Sacraments. And the more that thou hearest the vvord, and the ofter that thou receiuest the Sacraments, the more thy faith is nourished.

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Now, it is not onely by hearing of the word, & receiuing of the Sacraments, that we nourish faith. The word, and the Sacraments, are not able of themselues so nourish this faith in vs, except the working of the holy Spirit be conioyned with their ministery. But the word, and the Sacraments, are said to nourish faith in our soules, because they offer, and exhibite Christ vnto vs, who is the meat, the drink, and life of our soules: and in respect that in the word and Sacraments, wee get Christ, who is the foode of our soules, therefore the word and Sacraments, are said to nourish our soules. As it is said, *Acts 2. 42. The Disciples of Christ, continued in the Apostles doctrine, and fellowshippe, and breaking of bread, and prayers*; by these meanes, entertaining, augmenting, and nourishing the faith that was begunne in them. Then the holy Spirit begets this faith, works this faith, creates this faith, nourisheth, and entertaineth this faith in our soules, by hearing of the word preached, and by the receiuing of the Sacraments: which are the ordinary meanes, whereby the Lord nourisheth vs, and continueth this spirituall foode with vs. For, obserue

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by what meanes the ſpirituall life is begun, by the ſame meanes, it is nouriſhed, and entertained, as this temporall life is entertained and nouriſhed, by the ſame meanes, whereby it is begun.

Concluſion, with an exhortatiõ.

Then ſeeing by theſe meanes, the holy ſpirit begets this vvorke of faith in our ſoules: It is our dutie to craue, that hee would continue the worke which hee hath begunne. And for this cauſe, we ſhould reſort to the hearing of the vvord, when it is preached, and to the receiuing of the Sacraments, when they are miniſtred, that we may be fedde in our ſoules to life euerlaſting.

But alas, wee are come to ſuch a loathing diſdaine, or reiecting of heauenly foode in this Countrey, that where men in the beginning, would haue gone, ſome twentie miles, ſome fortie miles, to the hearing of this vvord: they vvill ſcarcelie nowv, come from their houſes, to the Church, and remaine there but one houre to heare the vvord, but rather abide at home. VVell, I ſay, too much vvealth vvith-drawes their hearts, and the aboundance of this vvord, ingenders ſuch a loathſomneſſe, that it is a rare thing to finde

finde out any, that haue that thirſt, and deſire to heare the vvord, as they vvere vvont to haue in the beginning.

And for thoſe that are in higher places, they will heare it ſildome, or not at all: for they cannot indure to heare the thing that accuſeth them, and conuicts them, and therefore they auoyde it. But they ſhould not doe ſo, they ſhould not ſhunne Chriſt, nor abſtaine from his vvord that accuſeth them: but they ſhould heare the vvord; and as the vvord accuſeth them, they ſhould accuſe themſelues alſo; that thereby, they may come to a confeſſion of their ſinne, and obtaine mercy for the ſame.

So, vvhen Chriſt accuſeth thee, thou ſhouldeſt not runne from him; but thou ſhouldeſt draw neere to him; thou ſhouldeſt threaten kindneſſe of him, and, as it vvere, make a breach, and forcible entry into his kingdome. It is not the way, vvhen thy ſinnes touch thee, and when Chriſt accuſeth thee, to runne from him: no, thou ſhouldeſt then turne to him, thou ſhouldeſt confeſſe thy ſinne, cry *Peccaui*, and ſeeke mercy: and after that thou haſt obtained mercy, this word ſhal becom

as pleasant to thee, and thou shalt take as great delight to come to the hearing of it, as euer thou delightedst to flie from it before. But alas! our lothsomnesse and disdaine is growen to such an height, that truly, I am moued to believe firmly, that the Lord hath concluded, that we shal not enter into his rest, & that onely for the great contempt of his mercy, and grace, which is now so richly offred. For why? God can not deale otherwise with vs, then hee dealt with our fore-fathers, the Israelites, for the negligence of his vvord, vvhich was but then obscurely preached: for then it was farre from the incarnation of Christ; and the farther that it was from his incarnation, the vvord was euer the more obscurely preached, vnder darke types, and shadowes. Yet notvvithstanding, the Fathers that heard that word preached, and believed it not, they perished all in the Wildernesse, except two; as ye haue sometime heard out of this place.

And if they, for the contempt of so dark a light perished: much more must yee, that are their children perish, for the contempt of the sunne of righteousnes, who is risen so plainely, and shineth so cleerely

now,

now, in the preaching of the Gospell; except the Lord in his mercy preuent you, and except ye preuent his Iudgements, by earnest seeking; and except ye seeke a feeling, and seeke inward senses, that ye may see, & feele, the grace that is offered; craue againe, that he will sanctifie your hearts by repentance, that yee may repent you of your sinnes, and lead an honest, & a godly conuersation, in all time to come; that both body and soule may be saued in the great day of the Lord. The Lord worke this in your soules, that ye may seeke mercie; and seeking mercy, yee may obtaine mercy; and in mercy, ye may lay hold on Christ, and that for his righteous merits. To whom, with the Father, and the holie Ghost, be all honour, praise, and glorie, both now, and euer. *Amen.*

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THE

THE FIFT AND *last Sermon, vpon the preparation to the Lords Supper.*

1. Cor. 11. 28.

Let euery man therefore, examine himselfe, and so let him eate of this Bread, and drinke of this Cup, &c.

IN the doctrine of our triall, and due examination, the Apostle, as ye haue heard (wel-beloued in Christ Iesus) gaue vs a speciall commaund, that euery one of vs, should try, and examine narrowly our selues: that is, that euery man should condiscend, and enter into his owne conscience, try, and examine the estate of his own conscience, in what estate he findes it with God; and in what estate he findes it with his neighbour. Hee inioynes this triall to our selues, and cõmands, that euery one of vs should take paines vpon the true examination of our consciences. Hee inioynes this work to vs, why? Because no man

man knoweth so much of me, as I doe my selfe; because no man can be sure of the estate of my conscience, but I my selfe; because no man can so diligently, nor so profitably try my conscience, as I my selfe. Therefore, chiefely it behoooueth euery man, and woman, before they enter to the hearing of the word, before they giue their eare to the vvord, or their mouth to the Sacrament; it behoueth them to try, and examine their owne consciences. Not, that the Apostle vvould seclude the triall of other men: for, as it is lawfull for mee, to try my selfe; so, no doubt, it is lawfull for my Pastor to try mee. It is lawfull for other men, that haue a care ouer mee, to try, and examine me: but no man can doe this so profitably to mee, as I my selfe. And though wee had neuer so many tryers and examiners, all is nothing, if wee try not our selues. So, whether there be a second, or a third tryer, and examiner, let our selues be one, and the first. And no doubt, the Apostles minde was this, To let vs see clearlie, that hee that commeth to that Table, and hath not that knowledge, nor is not of that ability to try him-selfe, is a profane commer, cometh vncleanly:

and

and therefore, must needs come to his owne destruction. Let every man therefore growe in knowledge, growe in vnderstanding, growe in the spirit, that hee may be the more able, to try, and examine his owne conscience.

To the end that ye may goe forward, & proceed in the worke of this triall, with the better speed, and with the better fruits; in this examination, we laid down this order. First of all, I shewed, what that is which we call a conscience, and what is meant thereby. Next, I declared, for what causes yee should put your consciences to this triall, and narrow examination. And thirdlie, so farre as time suffered, I entred into the points, wherein every one of you should try, and examine your owne consciences. As for conscience, that yee may call that definition to your memory, I will resume it shortlie. We call a conscience, a certain feeling in the hart, resembling the righteous Iudgement of GOD, following vpon a deed done by vs, flowing frō a knowledge in the mind. A feeling accompanied with a motion in the hart; a motion, either of feare, or ioy, trembling, or reioycing. I leave the opening vp of these parts, to

your

your memories, and I pray God, that they may be well ſanctified. I come next, to the cauſes, wherefore euerie one of you ſhould bee careſull in trying, and examining your owne conſciences. The firſt cauſe is, becauſe the Lord of heauen, hath his eye continually vpon the conſcience: the eye of God, is neuer from the conſcience, and heart of man, as I proued to you by diuerſe places. Next, becauſe this God hath choſen his lodging, and hath ſet downe his throne, to make his reſidence in the conſcience: Therefore, that hee may dwell in cleaneneſſe, yee ought to haue a regard to his dwelling place. Thirdly, he is the Lord, yea, the only Lord of this conſcience, who hath power onely to controle, who only hath power to ſaue, or to caſt away: therefore, that it may doe good ſeruice, to thy owne Lord, thou oughteſt to take heed to thy conſcience. And laſt of all, in reſpect, that the health of thy ſoule, ſtandeth in the eſtate of thy conſcience, and if thy ſoule be in good health, thy bodie cannot bee ill: Therefore, in reſpect that the ſoule, and bodie, depend vpon the eſtate of the conſcience, euery one of you, ſhould careful-

ly looke to your conſciences: I will not amplifie this, but leaue it to your memories: how the health of the ſoule, and welfare of the ſoule, ſhould be kept. Next, I come in the third, and laſt place to the points, in the which, euerie one of you, ſhould trie, and examine your conſciences. And as yee may remember, I ſet downe two points, wherein ye ought to put your conſciences in triall: Firſt, to know whether your conſciences were at peace with God, or not: Secondly, whether your conſciences, were in loue, in charitie, and in amitie with your neighbour, or not: In theſe two points cheefly, yee muſt trie, and examine your ſelues. To know, whether ye bee at peace with God, or not, ye muſt firſt trie, whether yee be in the faith or not (as the Apoſtle ſaith) whether yee bee in the faith of Chriſt, or not: For being in the faith, and iuſtified thereby, on neceſſitie, yee muſt haue peace with God. Then the next care muſt bee, to try your faith, and to ſee whether ye haue faith, or not. Faith can no waies be tried, but by the fruits: faith cannot be iudged on by me, that looke vpon it only, but by the effects. Therefore, to try whether ye be in the faith or not, mark

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the fruits; Take heed to thy mouth, take heed to thy hand, take heede to thy words, and to thy deeds: for except thou glorifie God in thy mouth, and confesse to thy salvation, & except thou glorifie him also in thy deedes, & make thy holy life, a witnes of thy holy faith, all is but vaine, all is but meere hypocrisie; Therefore to knowe the sinceritie of thy faith, thou must take heede, that there be a harmonie, between thy hand, thy mouth, and thy hart, that there be a natural consent, that thy doings preiudge not thy hart, that thy mouth preiudge not thy heart, but that mouth, and hand may testifie, the sinceritie of the hart: If the heart, the hand, & the mouth, consent, & agree in one harmonie together; No question, that heart that breakes forth into so good fruits, is coupled with God; There is no question, the light of thy actions, the beames and shining of thy life, shall make the name of thy good God, to bee glorified.

How a sincere faith is knowen.

Therefore, the whole weight of our triall, standes cheefely vpon thispoint, to see whether wee bee in the fayth, or not; to trie and examine, whether Christ dwell in vs by fayth, or not:

for without fayth, there canne be no coupling, or conioyning betwixt vs, & Christ; without faith, our hearts cannot bee sanctified, and cleansed; and without faith, we cannot worke by charitie: so all depends, on this onely. And therefore that yee might the better vnderstand, whether yee haue fayth, or no: I was somewhat the more exact in this matter, and I beganne to let you see, how the holy spirit createth faith, & works faith in your soules, hearts, and mindes: I began to shewe you, what order the holy spirit kept, in forming, and in creating this notable instrument, in your hearts, and mindes. Not onely, how hee ingenders, and begins fayth, but also, how he intertaines it, how he nourisheth it. And I shewed you, the externall means, and instruments, which hee vseth to this effect: To beget faith in our soules, the holy spirit vseth the hearing of the word, preached by him that is sent, & the ministerie of the Sacraments, as ordinarie meanes, and instruments: which ordinary meanes, are onely then effectuall, when as the holy spirit, concurs inwardly in our hearts, with the word striking outwardly in our eares, and with the Sacrament outwardly

wardly receiued : And except the holy ſpirit grant his concurrence to the word, and Sacrament; word, and Sacrament both will not worke faith. So, all depends, vpon the working of this holy ſpirit : The whole regeneration of mankind, the renewing of the heart, and of the conſcience, depend on the power of the holy ſpirit; And therefore it behoueth vs, carefully to imploy our ſelues, in calling vpon God for his holy ſpirit. By the ſame means, and no other, that the holy ſpirit begets faith in vs, by the ſame meanes, hee nouriſheth, and augments that, which hee hath begotten : And therefore, as we got faith by the hearing of the word, ſo by continuall, and diligent hearing, we haue this faith augmẽted, & nouriſhed in vs. And from hence I tooke my exhortation, That if yee would haue that ſpirituall life nouriſhed in you, and if yee would haue a further aſſurance of heauen ; of neceſſitie, yee muſt both continually, and diligently, heare the bleſſed word of God.

Now it reſteth, that euery one of you carefully apply this doctrine to your owne ſoules, and enter into the triall of your owne conſciences, To ſee if this faith,

as I ſpake, be begunne in your hearts, and mindes, or not: how farre, or how little, the holy ſpirit hath proceeded in that worke, trie with mee, and I with you. The firſt effect of the holy ſpirit, whereby yee may trie your mindes, whether yee be in the faith, or not, is this: Reuolue in your memories, and remember, if at any time, it pleaſed the Lord, in his mercie, to turn the darkneſſe of your mindes into light, to cauſe that naturall darkneſſe, which was within you, to depart: Through the which darkneſſe, neyther had yee an eye, to ſee your ſelues, what you were by nature, nor yet had ye an eye, to ſee God in Chriſt, nor anie parte of his mercie. Examine I ſay, whether this darkneſſe of the naturall vnderſtanding, bee turned into light, by the working of the ſpirit, or not: If thou art become a childe of the light, a childe of the day; If thou art become (as the Apoſtle ſpeaketh) light in the Lord: If there bee this alteration made in thy minde; That whereas naturally before, it was cloſed vp in darkneſſe, whereas it was filled with vanities, and errors, whereas it was cloſed vp, in blindnes: If the Lord hath at anie time, inlightened

tened the eye of thy minde, and made thee to see thine owne miserie, to see the vglinesse of thine owne nature, to see the heinous sins, in the which by nature thou liest; If hee hath granted to thee, an insight of thy selfe, in some measure; and on the other side, if hee hath granted thee the remedie, and hath giuen thee, an insight of the mercie of God, in Christ Iesus, if thou hast obtained an insight of the riches of his grace in Christ; No doubt, the holy spirit hath begunne a good worke worke in thee: A worke, which will bring forth repentance, which in his owne time, hee will perfect: So this is the first care, which yee ought to haue, and the first point, wherein yee ought to examine your minds, To see, if there bee any light in it, whereby, yee may know your miserie, and haue an insight of the free mercie of God, in Christ Iesus. This being done, that thou findest a sight of these two in thy minde, from thy minde goe to thy heart: and as thou hast tryed thy minde, so try thy heart: And first, examine thine heart, if it bee altered, or not, that the will of it, bee framed, and bowed to GODs obedience,

obedience, that thy affection bee turned into the life of God, and bee poured out on him, as it was poured out on vanities, on filthinesse, and on the world before. Try, whether the ground of thy heart, and the fountaine from whence thy motions, and affections proceede, bee sanctified, or not: for from a holy fountaine, holy waters must distill: from a holy fountaine, holy motions, holy cogitations, and sanctified considerations, must flowe.

Trie then, and examine your hearts, if the spirit of God hath wrought any such reformation, as I speake of in your harts, or not. And that ye may perceiue the working of the holy Spirit the better in your hearts, and consciences (for the holy Spirit hath his chiefe residence in your hearts) I will declare vnto you, the first effect, that euer the holy spirit bringeth forth in the heart, in framing it, in mollifying it, and in bowing it, vnto the obedience of God: You shall knowe the working of the holy spirit, by this effect: namely, if your mindes see, and behold, what is ill; see, and behold what is good; perceiue, and discerne your owne miserie, and your sinnes, which haue brought this miserie

vpon

vpon you; and withall perceiue, and beholde, the riches of the mercie of God in Christ Iesus: If as your mindes see these two, your hearts be reformed, & prepared to loue the sight of them: and as you see in your mindes the mercy of God, and that in Christ, if yee haue hearts, to desire mercy, if ye haue a thirsting, and earnest desire, to be partakers of mercy; where this desire, and thirst is, there the holy spirit is, hee hath no doubt, opened the heart: On the other side if, as thou seest mercie, thou seest thy miserie; if, as thy mind seeth thy miserie, it seeth also the fountaine, from whence thy miserie floweth, to wit, from thine owne sinnes; if then, thy hart also hate this, the holy spirit is there: if as thou seest sinne, which is the cause of thy miserie, with the eye, which is giuen thee in the minde; thou hatest this sinne with thy heart, no question, the holy spirit is there: And as thou hatest it, if also thou sorrowe for it (for it is not enough to hate it, if thou lament not the committing of it, and with a godly sorrowe deplore it) the holy spirit is there. And thirdly, if with thy lamenting, thou hast a care, and a study to eschew that sin, (for what auailes it to lament,

if,

if, like a dogge, returning to his vomit, thou fall into that ſame gulfe againe?) Therefore, where there is an hatred of ſinne, a ſorrow for ſinne, a care, and a ſtudie to eſchewe ſinne, no queſtion, the holy ſpirit, hath opened the heart, and is working out that pretious inſtrument. Obſerue all this in a word, all the operation of the holy ſpirit, and working in the hart, and by this, examine thine heart: See, and perceiue, if the holy ſpirit hath entred ſo farre in thee, to worke in that hard heart of thine, an earneſt, and a diligent ſtudie, a carefull ſolicitude, continually to bee reconciled with the great God, whom thou haſt offended: Is there ſuch a thing, as a thirſt, as a deſire, to bee at amitie with him, whom thou haſt offended, to bee reconciled with the God of heauen, whom thou haſt offended by thy manifold tranſgreſſions? where this care and ſtudy of reconciliation is, if this care, and ſtudy, of reconciliation bee in the heart, there is no doubt, but the heart that thirſteth for this reconciliation, is heartily content not onely to renounce ſinne, to renounce all the impieties, that ſeparated thee frō God; but, the heart that is indued with this thirſt,

will

wil be hartily content, to renounce it ſelfe, to caſt downe it ſelfe, as ſtubborne as it was before, to caſt downe it ſelfe, at the feete of the mightie God, and be wholly content, at all times after, to be ruled by his holy will: Not to follow it owne luſt, it owne will, and appetite, as it did before, but to reſigne it ſelfe, wholly into the handes of the mightie God, to bee ruled by his will, at his pleaſure, and to obey his commaundes. And except yee finde this diſpoſition in your owne hearts, To acquite your ſelues, to renounce your ſelues, it is a vaine thing for you to ſay, that yee haue a thirſt to bee reconciled: So, the greater thirſt of reconciliation that we haue, & the more that the care, & ſtudy therof groweth, the greater that the apprehenſion of my miſerie, of the deep gulfes, and very hels (whereunto my ſoule is ſubiect) increaſeth in my ſoule, the more earneſt would would I be, to bee reconciled: And to bee reconciled, I would not ſtand, for the renouncing, of the luſts of my heart, but I wold renounce my hart, & the obedience of the wil, & deſire: why? Becauſe I ſee I muſt die for euer except the Lord reconcile himſelf with me: I ſee the huge

deeps

deepes, and oceans of all miſerie, into the which I ſhall fal in the ende, except in mercie, the Lord reconcile himſelfe with me. To eſchewe theſe miſeries, and inconueniences, is there any queſtion, but the hart, that hath any ſenſe, and is touched with them, will moſt willingly endeuour, to acquite it ſelfe? Againe, ſeeing the Lord hath taken paines, to deliuer mee out of that deepe miſerie, in the which I had drowned my ſelfe, and hath purchaſed my redemption, by ſo deere a price, not with golde, nor with ſiluer, or any droſſe on the earth, but by ſuch a wonderfull means, by ſuch a pretious price, and rich ranſome; Looking to the greatneſſe of our miſery, and to the greatnes of the price, whereby hee hath redeemed vs, What heart is it, but would willingly renounce it ſelfe, to get a part of that redemption, and to be deliuered out of that hell, wherein wee are preſently, and wherein wee ſhall be in a greater meaſure heereafter, except wee bee reconciled? So then with this, there is ioyned a diſpoſition in the heart, whereby the heart is willing in ſome meaſure, to renounce it ſelfe.

This leſſon is often taught vs by

our

our Sauiour Christ, wee must both take vp the crosse, and renounce our selues also, before that wee canne follow him. The more that this thirst groweth in the heart, the more this renouncing of our selues groweth in the heart: the more that this thirst decayeth, and is diminished in the heart, the more, wee cleaue to the world, the more wee loue the flesh, and the more are wee ruled and guided by them: So, eyther wee must nourish a thirst of righteousnesse, a hunger of life euerlasting, a thirst of mercie, a hunger after that iustice, that is in Christ, or it is not possible, that in any measure, wee can bee his disciples.

Now to proceede: The heart, that after this manner is prepared, that with a thirst to bee reconciled, is resolued also to renounce it selfe, This heart, in the which there remaineth so earnest a thirst, is neuer frustrate of the expectation, is neuer disappointed; But as the Lord hath imprinted in it, an earnest studie to be reconciled, and to lay hold on Christ: So in his mercie, hee grants vnto that heart, the possession of mercie; hee puts that heart in some measure in possession of mercy,

which

which it ſeeketh, in poſſeſſion of Chriſt Ieſus himſelfe, whom it ſeeketh : The which apprehenſion which it hath of Chr. the heart ſenſiblie feeleth, and apprehendeth in that peace, which hee giueth to the conſcience : So that the conſcience, which was terrified, exceedingly gnawen, and diſtracted before; by the approching of this peace, & of Chriſt with his graces, incontinent it is quieted, and pacified, there commeth a calmeneſſe, and ſoundneſſe into the heart, and all troubles, and ſtormes are remcued: with this peace, is conioyned a taſte of the powers of the world to come; The heart gets a taſte of the ſweetneſſe that is in Chriſt, of the ioy, which is in the life euerlaſting, which taſt is the onely earneſt pennie of that full and perfect ioye, which ſoule, and bodie in that life ſhall inioye: And the earneſt penny (as yee know) muſt bee a part of the ſumme, & of the nature of the reſt of the ſumme: And therefore that earneſt penny of ioy, aſſures vs, that when wee ſhall get poſſeſſion of the whole ſumme, it it ſhal be a ſtrange ioy : And theſe documents lift vp the heart, and make it, not to linger, nor wearie in the expectation of that life:

but

but being refreshed now, and then, therewith, by so many earnest pennies, they assure vs, of the full fruition of that ioye, for the which in patience wee will sustaine all troubles: So, as the holy spirit worket a thirst in vs, to bee with Christ, a thirst of mercy, and reconciliation with him; The same holy spirit disappointeth not that same expectation, and thirst, but putteth the soule and heart in possession of Christ, by the which the conscience is pacified, the heart is reioyced, and we get a taste of the sweetnes, and of the powers of that life to come: The sensible feeling of the which taste, that passeth all naturall vnderstanding, what doth it in my heart and conscience? It worketh a wonderfull assurance, and perswasion, that God loueth mee: The feeling of his mercie, in the bowels of my heart, in the bottome of my conscience, worketh a certaine assurance, and perswasion that he is my God, that he will saue me, for Christs cause, that the promise of mercie, which I durst not apply vnto my conscience before; now, by the feeling of mercy I dare boldly applie, and say mercie appertaineth to me; life, & saluation belongeth to me:

For

For the conſcience being exceedingly terrified, and ſeeing nothing in God, but fire, and wrath, it is not poſsible, but it muſt flie from him, it cannot approche to a conſuming fire. But from the time, that the conſcience getteth a taſte of this peace, mercy, and ſweetnes; how faſt ſoeuer it fled from the preſence of God before, now after this reconciliation, it will runne as faſt to him, and will poſſeſſe him, more and more fully. So the aſſurance, and perſwaſion of mercie, ariſeth from the feeling of mercie, in the hart, and conſcience. And except the heart feele it, and taſte it in ſome meaſure, no conſcience dare apply God and his mercie, to it ſelfe: I may be ſure in generall, that all my ſinnes are remiſſible, and that I may obtaine mercie, before I feele it: But, to applie this mercy, particularly to my ſelfe, vntill I feele a taſte of it, I dare not: So, this particular application, whereby wee claime God, and Chriſt, as a propertie to vs, as if no man had title to him, but wee, and to call him my God, my Chriſt; and to claime his promiſes, as if no man had intereſt in them, but wee; This commeth of the ſence, and feeling of mercie, in the hart:

and

and the more that this feeling growyeth, and the greater experience that we haue in our owne harts of this peace and mercy, the more increaseth our faith and assurance. Our perswasion becommeth so strong, that wee dare at the last say with the Apostle, *What can separate vs from the loue of GOD? Neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, shall be able to separate me, from the loue of GOD, which is in Christ Iesus our Lord.*

This particular application, which ariseth (no doubt) vpon the feeling, and sense of mercie, is the speciall difference, the chiefe mark, and proper note, wherby our faith, vvho are iustified in the bloud of Christ, is discerned from that generall faith of the Papists. Our faith, by this particular application, is not onely discerned from the generall faith of the Papists, but it is discerned from all the pretended faiths of all the Sects in the world. For, the Papist dareth not apply the promise of mercie to his owne soule: he accounteth it presumption, to

ſay, *I am an elect, I am ſaued, and iuſtified.* And from whence floweth this? Onely from hence; That in their conſciences, they haue neuer felt mercie, they haue neuer taſted of the loue, fauour, and ſweetnes of God. For, looke hovv faſt the conſcience flieth from GOD, before it gette the taſte of his ſweetneſſe; it runneth as diligently to him, and threatneth loue on him, after that it hath gotten that taſte.

So, they, miſerable men, content themſelues with this generall faith, which is no other thing but an hiſtoricall faith, which groundeth onely on the truth of GOD; whereby I knowe, that the promiſes of God, are true. But the Papiſts dare not come, and ſay, They are true in mee. Why? Becauſe they haue not felt it; and their harts are not opened. But our iuſtifying faith, as I told you, conſecrateth the whole ſoule, vnto the obedience of God, in Chriſt.

So that it reſteth not onely vpon the truth of GOD, nor it reſteth not onely vpon the power of God, (though theſe be two chiefe pillars of our faith alſo) but

but especially, and chiefely, it resteth vpon the mercy of God, in Christ. It resteth also, vpon the truth, and power of God; but especially, vpon the promise of grace, and mercy in Christ. The soule of the Papist, beeing destitute of the feeling and taste of mercy, dare not enter into this particular application, & so he cannot be iustified. Yea, no doubt, so many of them, as are iustified in the mercy of God, get a taste of this mercy & kindnesse, before they depart this life. Thus farre concerning the effects.

Then yee haue onely this to remember; The opening of the hart, the pacifying & quieting of the conscience, they worke an assurance & a strong perswasion of the mercy of God, in Christ. The more that the hart is opened, the more that the conscience is pacified, the more that the taste of that sweetnes continueth, and remaineth, the more art thou assured of Gods mercy. So then, wouldest thou knowe whether thy faith be strong, or not; whether thy perswasion of Gods mercy be sure, or not? Looke to thy conscience.

If thy conſcience be wounded, aſſuredly thou vvilt doubt: and if thou doubteſt, thou canſt not haue ſuch a ſtrong perſwaſion, as otherwiſe thou wouldeſt haue, if thy doubting were remooued. Not, that I will haue faith to be ſo perfect in this life, that there be alwaies no doubting ioyned with it; I require not that perfection: but, I ſay, that a wounded conſcience muſt euer doubt; and the more wee doubt, the leſſe is our perſwaſion. So, the more that thou woundeſt thy conſcience, the leſſe faith thou haſt. Then thou muſt come to this poynt; Keepe a ſound conſcience; entertaine peace in thy conſcience; & thou ſhalt keepe faith, and ſhalt haue thy perſwaſion in that ſame meaſure, that thou haſt of reſt and peace in thy conſcience: and the more that thy conſcience is at peace and reſt, the greater ſhal thy faith and perſwaſion be.

So, this ground is certaine; A doubting conſcience, cauſeth a weake faith; and the more the doubting in thy conſcience is, the weaker is thy faith. Then true it is, that the Apoſtle ſaith, That

faith

faith dwelleth in a good conſcience; that faith is locked, and cloſed vp in a good conſcience. So that if yee keepe a good conſcience, ye ſhall keepe a ſtrong faith: and if yee wound your conſciences, yee ſhall wound your faith.

Novv, to make this more ſenſible; How can I be perſwaded of his mercie, whoſe anger I feele kindled againſt me; and againſt whom, my conſcience ſheweth me, that I am guilty of many offences. No queſtion, ſo long as the ſenſe of his anger, & feeling of my offences remaineth, I cannot haue a ſure perſwaſion, that hee will be mercifull vnto mee: but, when I get acceſſe vnto his preſence, and a ſight that hee hath forgiuen mee, then I begin to be ſurely perſwaded. So then, keepe a good conſcience, and thou ſhall keepe faith; and the better that thy conſcience is, the ſurer vvill thy faith be.

Then, the whole exhortation that we gather from this point, dependeth vpon this; That euery one of you, in vvhat rank ſoeuer ye be, take heed vnto your conſciences: for loſing it, yee loſe faith; Exhortation.

and loſing faith, yee loſe ſaluation. Are ye in the ranke of great, and rich men? yee ought to take heed vnto your conſciences: eſpecially, in reſpect that the Lord hath placed you in a higher calling. Ye haue many things wherein yee ought to controle your conſciences; ye ought to craue the aduiſe of your conſciences, before yee attempt any great worke, in reſpect that yee are bound in manifold duties to God, & to your inferiours.

And no doubt, if ſome great men had aduiſed well with their conſciences, ſuch diſſolutions had not fallen out in their owne houſes, ſuch oppreſsions of the poor, deadly feudes with men of their own rank, would not haue burſt forth in ſo high a meaſure. But the Lord, ſeeing them take ſo little care vnto their conſciences, depriueth them of faith, and of the hope of mercy; and their end will be miſerable. Yee ſhall ſee, that the GOD of heauen, will make thoſe who liue ſo diſſolutely, ſpectacles of his iudgements vnto the world; for, the Lord leaueth not ſuch men vnpuniſhed.

By

By their examples, it vvere very neceſſarie, that men of inferiour ranke ſhould take heede vnto their conſciences: and therefore, let euery man, according vnto his calling, examine his calling, by the rule of his conſcience.

Let the Iudges, before they giue, and pronounce foorth Iudgement, aduiſe vvith their conſciences, & the lavv thereof; and in Iudgement, not to follow their affections, but to follow the rule of their conſciences. Likevviſe, they that are of inferiour degree vnto Iuges, let them controle their dooings, by their conſciences; and giue not the poore ſubiects iuſt cauſe to complaine on them. Let them not terrifie them, from the pleading of Iuſtice, by exorbitant prices, and extraordinarie kinde of dealings: but let them moderate all their actions ſo, that they agree vvith the rule of their conſciences; that ſo far as in them lyeth, Iuſtice ceaſe not. Likewiſe the Merchants; let not them looke ſo much, to this, or that, as to the conſcience that is in them; what in conſcience they

they may doe, according vnto the measure of knowledge, that GOD hath placed in them; and whatsoeuer they doe, let them beware that they doe not against their knowledge.

I grant their knowledge, will not be so learned as it should be; and this maketh many deformed actions: yet, let no man doe against his knowledge; but let euery man doe, according vnto the measure of knowledge wherewith God hath indued him. And, though it be not well reformed, yet do not any thing by gueſſe, but aduiſe well with thy conſcience, and follow thy knowledge: for, that which is done doubtingly, is ſinne. So, whatſoeuer thou dooſt, let not thy eye, thy hand, nor any member of thy body, doe against thy knowledge: for this is a ſteppe to that high ſinne against the holie Ghoſt.

This is the ready way to put all knowledge out of your mindes: for if men do against knowledge, and continue in doing against knowledge; at the laſt, they will become a maſſe of darkneſſe, the Lord will ſcrape out all knowledge out

of

of their mindes, and all feeling of mercy out of their harts. Therefore let euery man follow his knowledge: and according to the measure of his knowledge, let his actions proceed.

It hath pleased the Lord, to poure this liquor, this precious ointment into vs: though we be earthly, and fraile vessels, miserable creatures, yet it hath pleased our gracious God, to poure such a precious liquour into our harts and minds, and to credit such a Iewell in our keeping, that by vertue thereof, wee may take hold on Christ; who is our iustice, our wisedome, sanctification, & redemption. Faith is the free gift of God.

Though vvee be miserable creatures, yet the Lord of his mercy hath a respect to vs, in Christ, in giuing vs this precious liquour, whereby our soules may be seasoned to life euerlasting. In this, that he poures it into our harts, we see cleerly, that it growes not in our harts, nor breedes not in our nature. No, this gift of faith, is not at mans commaund, nor vnder his arbitrement, as if it were in his power, to beleeue, or not to beleeue, as hee

hee pleaſeth. It is the gift of God, poured downe freely, of his vndeſerued grace, in the riches of his mercie in Chriſt. That it is a gift, yee ſee clearlie, 1. *Cor.* 12. 9. vvhere the Apoſtle ſaith; *And to another, is giuen faith by the ſame ſpirit.* As alſo, *Philip.* 1. 29. *For, vnto you it is giuen for Chriſt, that not onely yee ſhould beliue in him, but alſo ſuffer for his ſake.* So faith is the gift of the holie Spirit: and this gift is not giuen to all men and women, as the Apoſtle plainly declareth; *All haue not faith.*

This gift, though it be giuen, it is not giuen to all, but is onely giuen to the Elect: that is, to ſo many as the Lord hath appointed to life euerlaſting. This gift, where-euer it is, and in what hart ſoeuer it be, it is neuer idle, but perpetuallie working; and working well, by loue, and charitie, as the Apoſtle affirmeth, *Galat.* 5. 6. This gift, vvhere-euer it is, is not dead, but quick, and liuely, as the Apoſtle *Iames* teſtifieth, in his ſecond chapter.

And, to let you knowe whether it be liuely, and working, or not, there is no better

better meanes, then to looke vnto the fruites, and effects that flowe from it. And therefore, that yee, by your owne effects, may be the more assured of the goodnesse of your faith, I will giue you three speciall effects to obserue, by the which yee may iudge of the goodnes of your faith.

Certaine effects, whereby we may know if wee haue faith.

First, looke to thy hart, and cast thine eye on it: If thou hast a desire to pray, a desire to craue mercy for thy sinnes, to call vpon Gods holy Name for mercy and grace: if there be such a thing in thy hart, as a desire to pray, if thy hart be inclined, and hath a thirst to seeke after mercie, and grace, though the greatest part of thine hart repine, & would drawe thee from prayer, yet assuredly, that desire, that thou hast in any measure to praier, is the true effect of the right faith. If thou haue a hart to pray to GOD, though this desire be but slender, assure thy selfe, thy soule hath life: for prayer is the life of the soule, and maketh thy faith liuelie. And why? Prayer is Gods owne gift; it is no gift of ours; for if it were ours, it would bee euill: but

but it is the beſt gift, that euer God gaue man; and ſo it muſt bee the gift of his owne holy Spirit, and beeing his owne gift, it muſt make our faith liuely. Without this, thou art not able, nor thou dareſt not call vpon him, in whom thou beliueſt not, as the Apoſtle ſaith, *Rom.* 10. 14. For if I intreat him by prayer, I muſt truſt in him. Then prayer is a certaine argument of iuſtifying faith, and beliefe in GOD: for I cannot ſpeake to him, much leſſe pray to him, in whom I truſt not. And though the hart be not fully reſolued, and well diſpoſed, yet if there be any part of the heart that inclineth to prayer, it is a ſure gage, that that part believeth.

The ſecond effect, wherby thou ſhalt knowe, whether faith be in thee, or not, is this: Obſerue, & aduiſe with thy ſelfe, if thy hart can be content to renounce thy rancour, to forgiue thy grudges, and that freely, for Gods cauſe. Canſt thou doe this? And vvilt thou forgiue thy neighbour, as freely as God hath forgiuen thee? Aſſuredly, this is an effect of the right ſpirit; for Nature could neuer

uer giue that. There is nothing where-vnto Nature bendeth it ſelfe more, then to rancour, and enuy; and there is nothing, wherein Nature placeth her honour more greedily, then in priuy reuenge.

Now, if thy heart bee ſo tamed and brought downe, that it will vvillinglie forgiue the iniurie, for Gods cauſe, this is the effect of the right ſpirit. This is not my ſaying, it is the ſaying of Chriſt himſelfe, in the Euangeliſt *Math. 6. 14.* where hee thus ſpeaketh; *If yee doe forgiue men their treſpaſſes, your heauenly Father vvill alſo forgiue you.* And in the fifteenth verſe, *But if yee doe not forgiue men, their treſpaſſes, no more will your heauenly Father forgiue you your treſpaſſes.*

So that Chriſt ſaith, Hee that forgiueth wrongs, ſhall haue wrongs forgiuen him: but hee that will reuenge his wrongs, wrong ſhall be reuenged vpon him. Therefore, as thou wouldeſt bee ſpared of thy wrongs done vnto the mightie GOD, ſpare thou thy neighbour. I will not inſiſt; examine vvhether

ther yee haue faith, or not; examine it by prayer, examine it by the discharge of your owne priuie grudges: for, if yee want these effects, a hart full of rancor, a hart voide of prayer, is a hart faithles, and meet for hell.

The third effect of faith, is compassion. Thou must bow thy hart, & extend thy pitty, vnto the poore members of Christ his body, and suffer them not to want, if thou haue: for, except yee haue this compassion, yee haue no faith. Examine your selues, by these three effects; and if yee finde these in any measure, though neuer so small, you haue the right faith in your harts; the faith that ye haue, is true, and liuely: and assuredlie, GOD vvill be mercifull vnto you.

Our faith must be cõtinually nourished, because it is ioyned with doubting.

This faith of ours, though it be liuely, yet it is not perfect in this world; but euery day, & euery houre, it needeth a continuall augmentation, it craueth euer to be nourished: for the which increase, the Apostles thẽselues, *Luk.* 17.5. said, *Lord increase our faith*: And Christ himselfe, commandeth vs to pray, and say, *Lord*

increase

increaſe our faith: I believe, Lord help my vnbeliefe. Then by Chriſt his own commaund, we plainly ſee, that this faith needeth continually to be nouriſhed, & helped; and it cannot be helped, but by prayer: therefore ſhould we alwaies continue in prayer. That this faith ſhould be helped; and that we ſhould be perpetually vpon our guarde, in feare & trembling, to get it augmented, the terrible doubtings, the wonderfull pits of deſperation, into the vvhich the deareſt ſeruants of GOD are caſt, doe dailie teach. For the beſt ſeruaunts of GOD, are exerciſed with terrible doubtings in their ſoules, with wonderfull ſtammerings; and they ſhal be brought at ſome times, as appeares in their owne iudgement, to the very brinke of deſperation. Theſe doubtings, & ſtammerings, lets vs ſee, that this faith of ours, would be perpetually nouriſhed; and that wee haue need continually to pray for the increaſe of it. It pleaſeth the Lord at ſomtimes to let his ſeruaunts haue a ſight of them-ſelues, to caſt them dovvne, and to let them ſee how vgly ſinne is:

It

It pleaſeth him to let them fall, into the bitterneſſe of ſinne; And to what end? Not that hee will deuoure them, and ſuffer them to be ſwallowed vp of deſtruction.

Though *Hezekiah* cryeth out; That like an hungry Lyon, the Lord is like to deuoure him, and bruiſe him in peeces; yet the Lord ſuffers him not to deſpaire. And though *Dauid* cry, I cannot away with this conſuming fire; I cannot endure the fire of the Lords Ielouſie; yet hee deſpaireth not. But the Lord caſteth his ſeruants very lowe: To what end? To the end that they may feele in their harts, & conſciences, what Chriſt ſuffered for them on the Croſſe; in ſoule and body. Yea, we would think, that there had been plaine colluſion, betwixt the Father, and the Sonne, & that his ſufferings had been no ſuffering, except we felt in our ſoules, in ſome meaſure, the hell vvhich hee ſuſtained in full meaſure.

So, to the end that wee might cleerly vnderſtand the bitterneſſe of ſinne, that vvee might knovve how farre wee are indebted

indebted to Christ, who suffered such torments for our sinnes, and that wee may be the more able to thank him, and to praise his holie Name, hee suffers his owne seruants to doubt, but not to despaire; hee forgiues their doubtings, he forgiues their stammerings, and in his owne time, hee supports them, & brings vs vnto the waters of life.

Doubting and faith may lodge in one soule.

These doubtings, as I haue often said, may lodge in one soule, with faith; for doubting, and faith, are not directlie opposite: onely faith, and despayre are opposite; and therefore, faith, and despaire, cannot both lodge in one soule. For, despaire ouerthroweth the pillars of hope; and where there is no hope, there can be no faith. But as for doubting, it may lodge, it vvill lodge, and hath lodged, in the soules of the best seruaunts that euer God had. Mark the speech of the Apostle, *Wee are alwaies in doubt*, saith hee, *but wee despaire not*. So doubting, and faith, may lodge in one soule.

And from whence floweth this doubting? VVee knowe, that in the regenerate

man, there is a remnant; corruption: for we haue not our heauen in this earth; though wee beginne our heauen heere, yet we get it not fully heere. And if all corruption vvere avvay, vvhat ſhould there vvant of a full heauen heere? So, it is onely begunne in this life, and not perfected: therefore, there remaines in the ſoule, a great corruption, which is neuer idle, but continually occupied.

This corruption, is euer bringing foorth the birth of ſinne, more, or leſſe; euery ſinne hurts the conſcience: a hurt conſcience impaireth the perſwaſion, and ſo comes in the doubting. For, there is not a ſinne that we commit, but it baniſheth light, and caſteth a myſt ouer the eye of our faith, whereby wee doubt, and ſtagger in out ſight: and were it not, that the Lord in his mercy taketh vs vp, giueth vs the gift of repentance, and maketh vs euery day, as oft as wee ſinne, to cry as oft for mercy, and ſo to repaire the loſſe that wee haue of faith, to repayre the loſſe that vvee haue of the feeling of mercie, we would

wholly

wholly put out that same light. But it pleaseth the Lord, though wee be euery day sinning, to giue vs the gift of repentance; and by repentance, to repaire our faith; to repaire the sense, and feeling of mercie in vs, and to put vs in that same state of persuasion wherein wee were before. Therefore, if GOD beginne not, continue not, and end not with mercie, in that very moment that hee abstracts his mercy from vs, wee will decay. So wee must be diligent, in calling for mercy; wee must be instant continually, in seeking to haue a feeling of mercie. Thus much for the doubting.

A doubting and weake faith, is neuer decay.

Novv, howsoeuer it be sure and certaine, that the faith of the best children of GOD, is often subiect to doubting, yet it is assure and certaine, that it is neuer wholly extinct: albeit it were neuer so vveake, yet it shall neuer vtterlie decay, and perish out of the hart, wherein it once maketh residence. This comfort & consolation, the Spirit of God hath sette downe in his vvord, to support the troubled hart; That howso-

euer faith be weake, yet a weake faith is faith: and where that faith is, there will euer be mercie.

Yee haue in *Romans* 11. 29. that *The gifts, and calling of GOD, are vvithout repentance.* But among all his gifts, that are of this sort, faith is one of the chiefest: therefore it cannot be reuoked againe.

Yee haue in *Iude* 3. *That faith vvas once giuen vnto the Saints.* Once giuen, that is, constantly giuen, neuer to be changed, nor vtterly taken from them. The Lord will not repent him of this gift: but the soule which he hath loued once, he will loue perpetually.

It is true and certaine, that the sparkles of faith, which are kindled in the hart, by the Spirit of GOD, may be obscured & smothered for a long time; they may be couered with the ashes of our owne corruption, and with our own ill deedes, and wickednes, into which we daily fall. It is true, that the effects of a liuely faith will be interrupted, and that thy lusts and affections will preuaile for a long time: so that when thou lookest

on

on thy ſelfe, vpon the Iudgements of God, that hang ouer thy ſoule and body, and when thou looke ſt vpon thy diſſolute life, and on the anger of God, againſt this diſſolute life: In the minde, in the hart, and conſcience of him, that hath ſo ſmothered, and oppreſſed his faith, it will oft times come to paſſe, in his owne iudgement, hauing his eyes fixed on himſelfe onely, that hee will thinke himſelfe to be a reprobate, to be an out-caſt, and neuer able to recouer mercy.

Where this corruption burſteth forth in this groſſe maner, after that the Lord hath called thee; looke how ſoone the Lord beginneth to vvaken thee againe, incontinent, thou fixeſt thine eyes vpon thine owne life, and entreſt into a deepe conſideration, as well of the weight of thy ſinne, as of the weight of the wrath of GOD, which thou ſeeſt following thereupon, and art loath to remit theſe cogitations, to thinke vpon the deepeneſſe of the mercie of God.

Reſting on theſe conſiderations, it cannot but come to paſſe, that in thine

owne iudgement, thou art an out-caſt. And yet GOD forbidde it were ſo; for though theſe ſparks of the Spirit, be couered by the corruption that is vvithin thy ſoule, yet theſe ſparkles are not wholly put out.

The ſparkles of faith though they be ſmothered, they are not wholly put out, nor are idle.

And to let you ſee that they are not extinguiſhed, though they breake not forth in the outward effects, that the world may knowe thee to be a faithfull man, as heeretofore; yet theſe ſparkles are not idle, and thou ſhalt finde them not to be idle in thee. As for confirmation of my Argument, that howſoeuer our bodies are let looſe to all diſſolution, after our effectuall calling within vs in our ſoules: that yet the ſparkles are not idle; ye ſee, that though the fire be couered with the aſhes, yet it is a fire: there is no man will ſay, that the fire is put out, though it be couered. No more is faith put out of the ſoule, though it be ſo couered, that it neither giue heat, nor light outwardly.

An example of this, we haue cleerely in the Prophet *Dauid*, after his lamentation, in that Pſalme of Repentance,

tance, *Psalme* 51. 11. hee prayeth to GOD in these words, *Cast me not away from thy presence.* And what addeth he? *And take not thy holy Spirit from mee.* Had he not lost the Spirit, by his adultery and murther? No: for he would not haue said then, *Take it not from mee:* But, *Restore it to mee.*

It is true, that he vseth the like in the verse following, *Restore mee to the ioy of thy saluation.* Not that hee wanted the spirit wholly; but that the spirit lacked force in him, and needed strengthening and fortification: it would be stirred vp, that the flame of it might appear. Therfore I say, in that *Dauid* speaketh so plainely, after his adultery and murther, *Take not that Spirit from mee*; it is a certaine argument, that the faithfull haue neuer the spirit of God alwaies taken from them, in their greatest dissolutions. The second point is this: How proue I that these sparkles are not idle, though the outward effects be interrupted? As *Dauid* felt this in his conscience, so euery one of you, may feele it in your owne consciences.

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The Spirit of God, in mans hart, can not be idle; but these sparkles, during the time that the body is set loose to all dissolutions, these sparkles are accusing thy dissolution, are finding fault with thy manners: these sparkles, suffer thee not to take the pleasure of thy bodie, without great bitternesse, and continuall remorse. And these sparkles, where they are, will make the soule wherein they dwell, to vtter these speeches at one time or other, once in the twenty-foure houres; *Alas, I am doing the euill, which I would not doe*, if I had power or strength to resist my affection: and if I might be maister of my affections, I would not for all the world, doe the euill which I doe. Againe, if I had power, to doe the good which I would doe, I would not leaue it vndone for all the world.

So, these sparkles, though they haue not such force and strength presentlie, as to resist the affection, and abstaine from dooing euill deedes, yet perpetually in the hart, they are finding fault with thy corruption, and suffer thee not to take

thy

thy pleasure without paine: but last of all, force thee to vtter these speeches; *If I had strength to resist, I would not doe the euill which I doe.* Where these speeches are, no question they are the words of a soule which the Lord hath begunne to sanctifie: and beeing once sanctified, in despight of the diuell, and of the corruption that is in vs, this faith shall neuer perish: but if the whole soule, without contradiction, with a greedie appetite and pleasure, be carried to euill, and hath no sorrow for it, that soule is in an ill estate; I can looke for nothing in such a soule, but death, except the Lord of his great mercy preuent it.

But where this remorse, and sorrow, and such speeches are in the soule, that soule, in the time that God hath appointed, shall recouer strength. The Lord shall neuer suffer those sparkles to bee vvholly taken away; but in his own time he shall fortifie them, and make them to breake out before the world, in good works. The Lord, in his owne time, will sanctifie them, hee will scatter the ashes of corruption, stirre vp the sparkles, & make

make them to breake out into a better life then euer they did before; as ye may cleerely see, that *Dauids* repentance hath done more good to the Church of God, then if hee had neuer fallen. Thus far concerning the effects.

Similitudes, shewing that the sparkles of faith, though they be couered, are not extinguished.

Though the effects of repentance bee interrupted, yet those sparkles are not extinguished. For, there is no man will thinke, that the fire, vvhich is couered with ashes, is extinguished; but beeing stirred vp in the morning, it will burne as cleerely, as it did the night before. There is no man wil think, the trees, that now in the time of Winter want leaues, fruit, and externall beauty, to be dead. There is no man will thinke, the Sunne to be out of the firmament, though it be ouershadowed with a clowd of darknes and mist. There is great difference between a sleeping disease, and death: for men are not dead, though they be sleeping; and yet there is nothing liker vnto death, then sleep. As there is great difference betwixt a drunken man, and a dead man; so there is great odds betwixt the faith that lieth hid for a while, & vttereth

not

not it ſelfe, and the light that is vtterly put out.

When we breake not forth into outvvard deedes, GOD forbid that vvee ſhold think, that theſe ſparkles are wholly extinguiſhed. Indeed, the ſoule which is viſited, after foule and heinous backſlidings from his calling, and againſt his knowledge, before this ſoule recouer the former beautie, it is in a ſtrange danger. For if the Lord ſuffer thy corruption to get looſe, in ſuch ſort, that it cary thee, as it will, and by all meanes poſsible, maketh thee to labour, to put out the ſparkles of regeneration; vvhen the Lord beginnes to challenge thee, or to make thee render an account of this life paſt, the ſoule of that man, when it is challenged, is in great danger.

So that, no queſtion, when the Lord beginnes to lay to your charge, your diſſolute life, the contempt and abuſe of your calling: aſſuredly, your ſoules are ſo neere to the brinke of deſperation, that there can be nothing neerer. For, vvilt thou looke to GOD? thou vvilt ſee nothing, but his anger kindled,

as a fire against thee: wilt thou looke to thy selfe, thou wilt see nothing but sinne prouoking his anger: thou wilt see the contempt, and abuse of thy calling, enlarging his anger; thou wilt see nothing but matter of despaire.

A fure retreat, to repose on in highest tentations.

And what is the best pillar, and surest retreat, whereupon such a soule, that is so neere to the brinke of desperation, may repose? I will shew you the helpe whereupon. When thou art assaulted, by all the greatest tentations thou canst imagine; when there is nothing before thee but death; when thou seest the diuill accusing thee, thine own conscience bearing him witnes against thee, thy life accusing thee, and the abuse of thy calling accusing thee: whither shalt thou goe? Looke back againe to thy forepast experience, cast ouer thy memorie, and remember, if God at any time, and in any measure, hath loued thee; if euer thou hast felt the loue and fauour of GOD in thy hart and conscience. Remember if euer the Lord hath so disposed thy hart, that as hee loued thee, thou louedst him, & hadst a desire to obtaine him.

him. Remember this, and repoſe thine aſſurance on this, that as hee loued thee once, he will loue thee euer, and will aſſuredly reſtore thee to that loue, before thou departeſt this life. The hart that felt once this loue of God, ſhall feele it againe: and looke vvhat gift, or grace, or what taſte of the power of the world to come, that euer the Lord gaue to his creatures in this life, to that ſame degree of mercy, hee ſhall reſtore his creature, before it depart this life.

So the ſoule that is toſſed with high aſſaults, and great dangers; where preſent things will not helpe; it is neceſſary, that it haue recourſe vnto things paſt, and keepe in memory the afore-paſt experience of mercy, which the Lord hath freely ſhewed towards that ſoule. This ſame memory ſhall be ſo pleaſant to the ſoule, that it ſhall ſtay it preſently from deſperation, and vphold it vnto the time the Lord pacifie that hart, & giue comfort to that ſoule: which beeing done, that ſoule ſhall ſee, that hovv-ſoeuer GOD was angry, hee was angry onely for awhile.

I speake these things, not that I think that euery one of you hath tasted of them; and yet in some measure, the seruaunts of GOD must taste of them: and yee that haue not tasted of them, may taste of them before yee die. And therefore, whether ye haue tasted, or not tasted of them, it cannot be but profitable for you, to lock vp this lesson in your harts, and remember it faithfully, that if the Lord at any time strike at your harts, yee may remember, and say with your selues, I learned a lesson, To looke backe vnto my fore-past experience, and thereon to repose.

A lesson.

And though yee be not touched presently your selues, yet when yee visite them that are troubled in conscience, let these things be proposed to them as cōforts; and vse them as medicines most meet to apply to the griefe of the inward conscience, & so ye shal reape fruit of this doctrine, and possesse your soules in a good estate. Thus farre for the first poynt, wherein euery one of you ought to try and examine your owne consciences.

The

The ſecond point is this, Try vvhether yee haue loue towards your neighbour, or not. For as we are coupled with God, by faith; ſo by the band of loue, we are coupled with our neighbour; and if yee want loue, yee can haue no ſocietie with your neighbour: for, loue is the chiefe & principall branch, that ſprings from the root of faith. Loue is that celeſtiall glew, that conioynes all the faithfull members, in the vnity of a myſticall body. And ſeeing that religion was inſtituted of God, to ſerue as a path-way, to conuey vs to our chiefe felicity: and happy we cannot be, except wee be like vnto our GOD; like vnto him we can not be, except we haue loue (For, as it is 1. *Iohn* 4.8. *GOD is loue.*) So, ſeeing God is loue it ſelfe; who-ſoeuer will reſemble him, muſt be indued vvith the oyle of loue. This onely one argument, teſtifieth to vs, that this loue is a principall head, vvhereunto, all things that are commaunded in religion, ought to be referred.

Of loue, which is the ſecond point of our triall.

To ſpend long time in the praiſe of loue, I hold it not neceſſarie, ſeeing the holy

holy Scripture resounds, in blasing the commendations of it: but that we speak not of any thing ambiguous, I will let you see, how this word is considered, & taken in the Scriptures. Loue is considered, either as a spring or fountaine, from whence the rest proceedes; that is, for the loue, whereby we loue God. And as loue commeth first from God, and is poured by his holy Spirit into our harts: So it first redownds vpward, and strikes backe vpon himselfe: for the loue of GOD, must ever goe before the loue of the creature.

How the word loue is taken in the Scriptures.

Next, we take this word, for that loue whereby wee loue Gods creatures, our neighbours; and especially them that are of the family of faith. And thirdly, It is taken for the deeds of the second Table, which flowe from this loue.

Now, when I speake of loue, I speake of it, as in the second signification; to wit, as it is taken for the loue of our neighbour. And taking it so, I call loue *The gift of God*, poured into the harts of men and women: by the which gift, we first loue God, in Christ our Saviour; and

The definiō of loue.

and next, in God, & for Gods cause, we loue all his creatures, but chiefly our brethren, that are of the family of faith, the children of one common father with vs. Wee will examine this definition; I say, first the loue of God, as it commeth frō GOD, it returneth to God; as it comes downe from him, so it strikes vpward to him againe. And is it not good reason? And why? Let thy hart fix thy loue as long as thou wilt vpon the creatures, thou shalt neuer be satiate, nor thy affection shall neuer be content, except thou lay hold on God: but if once thou loue God in thy hart, and cast thy affections vpon him, & once takest hold on him, the longer thou louest him, the greater satietie and contentment shalt thou haue; thou shalt not thirst for any other. For, as to the creatures, there is neuer a creature that God hath created, but it is stamped with his owne stamp, & euery creature beareth his Image: and looking to the Image of God in the creature, should it not draw thee to him, that thou fix not thy hart vpon the creature? for his owne Image, in his creature,

Of our loue toward God.

should lead thee to himselfe. And therefore, the more that thou knowest the creatures, and the greater varietie of knowledge that thou hast of them, the more should euery particular knowledge of them, draw thee to God: & the more shouldest thou wonder at thy God, and knowe thy duty towards him. And, seeing that delight flowyeth from knowledge, & euery knowledge hath his owne delight; as the variety of knowledge, that ariseth from the creatures, should make the minde to mount vp, to the knowledge of God: so the variety of delights, that arise vpon the diuersitie of this knowledge, should moue the hart vpward, to the loue of God: and the hart getting hold of God, and beeing seised with the loue of God, and the minde being occupied with the true knowledge of God; so soone as hart and mind is full of God, the hart is quiet, and the minde is satisfied. So that, the more this knowledge groweth in thy minde, the greater contentment thou hast; and the more the loue of God groweth in thy hart, the greater ioy & reioycing hast thou in thy soule,

ſoule. And why? In God ye haue not only all the creatures, but ye haue himſelfe, beſides the creatures: and therefore, in God, ye haue all the knowledge and delight, that can ariſe of the creatures; and beſide the creatures, yee haue God himſelfe, vvho is the Creator. And ſo I ſay, The mind of man, can neuer quiet it ſelfe in the knowledge, nor the hart can neuer ſettle it ſelfe in the loue of naked creatures; in reſpect they are flowing, & vanity, as *Salomon* calls them: But in the infinite God, rightly known, and earneſtly loued, the mind ſhal finde a ful reſt, and the hart ſhall haue a perfect ioy. For our affection is ſo inſatiable, that no finite thing thing will ſatisfie it; nor there can be no ſolide ſettling vpon the thing that is tranſitory. So, the loue ought to moue vpward, firſt to God; in whoſe face, the hart ſhal find full and perfect ioy.

The ſecond Argument that I vſe, is this; Seeing there is onely one precept left by our Maſter, in recommendation to be obſerued by vs; namely, That euery one of vs ſhould loue another: therefore our wiſe Maſter, vnderſtanding wel, that where loue vvas, there needed no

Of loue towards our neighbour.

more lawes: that the life of man, by loue onely, behooued to be most happy; left onely the same, in chiefe recommendation, and takes vp the whole Law & Gospel, in one word, *Loue*. And if the hart of man were indued with loue, his life might be most happy, and blessed: for, there is nothing maketh this life happy, but the resemblance, and likelihood that we haue with God. The neerer we drawe to God, the more blessed is our life; for there cannot be so happy a life, as the life of God. In the first Epist. of *Iohn*, 4. 8. *God is loue*; therefore, the more we are in loue, the more neer we are to that happy life: for we are in God, & partakers of the life of God. When I speake this, yee must not thinke, that loue in God, and loue in vs, is one thing: for, loue is but a quality in vs, and it is not a quality in God. There is nothing in God, but that which is God; so loue in God, is his owne essence: therfore, the more that ye grow in loue, the neerer ye draw to God, & to that happy, & blessed life. For there is nothing more profitable, more agreeable, and conuenient vnto nature, then to loue; and aboue all things, to loue God. And

there-

therefore it is, that God, & his Angels, are most happy & blessed, because they loue all things, & desire euer to do good. On the other side, there is nothing more vnhappy, nothing more noysome, more hurtfull, and that eates vp nature more, then to burn with enuy and hatred: and therfore it is that the diuell is most miserable, who torment themselues with continuall malice and hatred, burning with a vehement appetite, to be noysom to all creatures. So, as the life of the diuel is most vnhappy, because he is full of enuy & malice; so our life will be most happy, if we be full of loue. I will no further speake of loue: Onely, if yee haue loue, mark the effects of it, set down, 1. *Cor.* 13. 4. 5. 6. 7. verses, which effects, if ye haue not in some measure, yee haue not true loue.

I end heer. Ye see in what points euery one of you ought to be prepared: Yee must be indued with this loue, & ye must be indued with faith; & if ye haue these, in any small measure, goe boldly to the hearing of the vvord, & to the receiuing of the Sacraments. This is the preparation that we allow of. I grant, the Papists Conclusion, with an exhortation.

haue a preparation, farre differing from this, and therfore they can haue no warrant from the word of God. Last of all, seeing that we are commanded to try our selues; He that lacketh knowledge, cannot try himselfe; A mad man cannot try himselfe, A child cannot try himselfe, therfore they ought not to come to the Lords Table. All these things being considered aright, he that hath faith, & loue, in any kinde of measure, let him come to the Table of the Lord: And all these things serue, as wel for the hearing of the vvord fruitfully, as for the receiuing of the Sacrament. Therefore, the Lord of his mercy illuminate your mindes, and work some measure of faith, and loue in your harts, that yee may be partakers of that heauenly life, offered in the vvord, and Sacraments; that yee may beginne your heauen heere, and obtaine the full fruition of the life to come: and that in the righteous merits of Christ Iesus. To whom, with the Father, and the holie Ghost, be all honour, praise, and glory, both now, and for euer. Amen.

FINIS.

There is another issue or edition of this work, with the author's name on the titlepage, and the imprint 'Printed by H.L. for Tho. Man. 1614'. It contains a dedication to 'Mr. Adrian Moore, and Mistris Marie Moore, his wife'. A copy is at present (August 1934) in the possession of Mr. A.J. Hawkes, Borough Librarian of Wigan: it now in Bodley 1934